



Essaies
POLITICKE,
and
MORALL.

By D. T. Gent.

Printed
By H. L. for Mathew
Lownes, dwelling in
Paules Churcyard.
1608.



*The chiefe Heads, handled
in this Booke.*

- Of Perswasion: wherin is discoursed
 { Opinion.
Of { Affection.
 { The force of Reason.
Of Prayses.
Of Paines, and Industrie.
Of cautions in Friendship.
Of three thinges prejudicall to
 Secrecie.
Of Reputation.
Of Accusation.

307815

To



To the Right Honora-
ble, and vertuous LADIE, the
Ladie Anne Harington.

(. .)

MS. B. 1. 17. Ba
Adam,
The desire I had to
manifest my seruicea-
ble affection towards
your Honour in outwarde Com-
plement, hath on such idle houres,
as remained free to mee from your
imployments, begot this young and
tender Infant; whom I presum'd,
upon his birth (beeing yet an Em-
brio in his fathers braine) to de-
vote, & consecrate wholly to your
honourable Selle, as to the chiefe,

THE EPISTLE

and finall end of his beeing. His capacitie is not of the weakest: and therefore, howsoeuer hee may now seeme altogether vnfashion'd, I make no doubt, but by conversing with your Ladiship (whose bosome the hand of heauen hath so richlie furnisht with all exemplary vertues, that from among so many, Wisdome selected you, to be the Governesse, from whom the Princely issue of a royall bed might receive instruction) his ruder ignorance may be reduced to a better forme. Essaies are the things hee vffereth. His yeeres deny him that length of breath, which should enable him to holde out in a continued, and long discourse. My selfe haue imparted vnto him, part of that beauty and

Perfection

DEDICATORIE.

Perfection, which Art, & Nature
bath bestowed on me. Such therfore
as he is, I present him to your Ho-
nours view; who, I hope, will af-
foorde him such worthy entertain-
ment, as may hold some euene corre-
spondencie, with his desires, as well
as his deserts. And so in the hum-
blest degree of service, that either
loue, or dutifull observance can
imagine, I kisse your Honourable
handes; desirous of nothing more,
then alwaies to be reputed,

Madam,

Your Honors
most affectionate
seruant,

D. T.

EDUCATION

11 A. p. 111, no. 111. Name
Baptismal name. Son of Peter
-John son of John. In the
-laurel, eagle, cock; three crowns
-in a laurel wreath. The name
-is written in the middle of the coat
-of arms. In the upper left corner
-there is a shield with a cross;
-the upper part of the cross is
-marked with a small circle.
-The shield is divided into four quadrants:
-the first quadrant contains a lion;
-the second a griffin; the third a
-horse; the fourth a unicorn.
-The shield is supported by two
-wings, one above the other.
-The wings are decorated with
-the name of the saint and the date
-of baptism.

માનુષિક

Yom HaShoah

T.T.

A



Of Perswasion.



O ground a per-
swasion of what
nature soeuer, in
the hearts of a
publique Audi-
ence, there are three things ne-
cessarily required: The one con-
sists in the opinion had of the
partie perswading: The other, in
the affection of the parties to be
perswaded: and the last, in the
perspicuitie, and soundnesse of
the reason it selfe, by which hee

B.

labours

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1.6.101
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labours to perswade them. As concerning the first, it was thought by the Magistrates of *Sparta*, to be a matter of so great importance, that when they percieued one of loose, & dissolute behauior, ready to propounde vnto the people, an aduertisement, the approbation whereof, they knew, would be no smal enlargement to the good, & quietnes of their State, & Commonwealth, they did immediatly command him silēce (fearing, it shold seeme, least his known manners might haue preiudic't the excellency of the thing) and intreated one, who for his graue & vertuous carriage, was of some honor and reputation amongst them, to

take

take vpon him the invention, & to deliuere it vnto thē, as if it had proceeded meerly frō himselfe. And it hath bin alwaies the practice of wiser *States-men*, for the better cōposing of exasperated minds, whither it were in the blodie factions of the greater, or in the tumultuous broyles of the meaner, to chuse som one whose graue representation, accompanied with a remarquable, honest, and vertuous disposition, might vpon his very first approch, work an awful respect towards his person, & withal a reuerend attentio towards his words, in the hearts and mindes of such as should behold him. For there are not any so mutinous & turbulent assem-

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blies, howfocuer they may seem
to consist of those active & wor-
king spirits, *quibus quieta mo-*
vere, as *Salus* said of some of his
time, *magna merces videtur*:
that thinke the very disturbance
of things established, a sufficient
hyre to set them on worke, but
will some-what (though incen-
sed Passions arme them with ne-
uer so desperate a resolution, to
effect their mischievous projects
and designes) honour the sight
& presence of such a one: espe-
cially, when they think he is not
interested in the cause, or indu-
ced by any priuate obligation,
to seek the good of the one par-
tie, with any hurt, or disaduan-
tage to the other: but that his

loue

loue and affection, doth equal-
lie border vpon both, & that the
reducing of thē to a peaceable
agreement of their differences
for the publique good, and wel-
fare of the State, is the chiefeſt,
and onelie marke he aymes at:
and this was excellentlie descri-
bed by the Poet, when he ſaid,

— *Magno in populo cūm ſaþe coorta eſt
Seditio ſauitq; animis ignobile vulgus: (ſtrat.
Cūq; faces, et ſaxa volant: furor arma mini-
Tū pietate graue, ac meritis, ſi forte virū quē
Conſpexere, ſilent: arrectiſq; auribus adſtant.*

And for this cauſe it hath been
a cuſtom among the Spanyards,
to make choice of *Church-men*
for the better managing of ſuch
buſineſſes: yea, they haue beeſe
often-times imploym'd by him in

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matters of treaty, with an intent
and purpose, to lende a greater
Maiestie to his negotiations, and
more feinedly to colour his sub-
til fetches & deuices: as when for
the assurance of his new-got cō-
quest of *Nauarre*, he sent 2. *Cordeliers* into *France*, to talke with
the *Queene* about a peace, who
by reason of the credit their pro-
fession had gain'd them, returned
homewards with no ill successe.
Whereas if they be men of a dif-
ferring fame, that haue the carry-
ing of such affaires, their reasons,
be they neuer so apparātly good,
doe lightlie serue to no better
use, then to sharpen and stirre vp
the ill-affected humours of their
crazie mindes the more; where-

by

by in the end, themselues becom
a subiect for their distempera-
ture to worke vpon : especiallie,
when that smal sparkle of *Vnder-*
stāding (which is vsually the por-
tion of the vulgar) is dimm'd, &
obscur'd with any mist of preiu-
dice, or clowde of *Paßionate af-*
fection. And the reason hereof is,
the shallow ignorance of a waue-
ring and vnsteadie multitude,
which beeing for the most part
led to iudge of matters onely by
a *Sensitiue apprehension* they haue
of thē, & not able of thēselues to
looke further into the depth of
things, then the superficiall bark
will suffer the eye of their exter-
nall *Sense* to winde it selfe into
them, doe often times by reason

about

B 4

thereof,

lot
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Publius.

thereof growe iealous euen of
Vertue it selfe; as the manie ex-
iles, and *Ostracismes* practiced in
those *Democraticall*, and *Popular*
states of elder times can suffici-
entlie witnesse: and therfore are
the more to be excused, if they
suspect the ends and purposes of
such, as are not knowne to them
at all, or not knowne to them at
least for any eminent good qua-
lity that is in them, but rather for
the contrarie; it beeing an *Axi-*
ome approued of most men, that
Malus, ubi bonum se simulat, tunc
est pessimus. So that howsoever
good Wine let not to be good by
beeing poured out of an earthen
vessel: yet to present a whole-
some medicine, to a weaker sto-

lot
mack

mack in an vnhandsome box, is
to the grieved Patient oft-times
a cause of disease; and by conse-
quence, may fall out to bee a
meanes of vtter refusall. For in-
deed, τὸν καλὸν δικαλὸν, ὅταν μη καλᾶσθι-
νται. Good thinges loose the
grace of their goodnessse, when in
good & conuenient maner they
be not performed: and so like-
wise, when by good and conue-
nient persons they bee not pro-
pounded. *Eccles. 20. ver: 19.* In-
visum semel principem, saith Tacit-
tus, seu bene, seu male facta pre-
munt. A Prince, after hee hath
once incur'd the hatred and ill
opinion of his subiects, and by
some one particular bad action
or other, alienated & estranged

Hist. l. 1.

their

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their affections from him, shall find the glory of whatsoeuer enterprize he shal vndertake, to be blasted euē in the very blossom, by some sinister and scandalous interpretation: neither will the lawfulness, or goodnesse of his intention, be a sufficient plea, to preuent it from being burthen-some vnto him. For the illustration whereof, I need produce no other instance then that of *Vitellius*, who as *Tacitus* reports, after his entrance into *Rome*, *Omnē infimae plebis rumorē affectabat*, endeuord, all he could, to mark & fashion out his actions, by the square and rule of *Popular approbation*, doing many things, which had they proceeded from a ver-

tuous

tuous ground, would haue been
receiued as pleasing, & accepta-
ble; but in him, *memoriā vitæ pri-
oris, indecora et vilia accipiebātur*,
by the memory of his fore-spent
life, they were of most men ac-
couited as dishonorable, & base.
Tiberius, when *Spanish Adulation*
wold haue erected a téple to the
perpetual honor of his name, did
most earnestly oppose himselfe
against their determination, euē
in open Senat: *Ego me P. C. saith*
hee, mortale eſe, et hominū officia
fungi satisq; habere, si locū principē
impleam, et vos testor, et meminiſ-
ſe posteros volo: qui satis, superq;
memoriæ meæ tribuent, ut ma-
ioribus meis dignum, rerum ve-
ſtrarum providum, constantem

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*in periculis, offensionum pro utilitate publicâ non pavidum credant:
haec mihi in animis vestris templa,
bae pulcherrimæ effigies, et mansu-
rae:* That I am mortall, and that I
vndergoe the offices of humane
frailtie, and that it sufficeth me, if
I can performe the place where-
vnto I am called, I take you to
witnesse, O chosen Senators, and
I would posteritie should bee
mindfull of it, who shall suffici-
ently honour my remembrance,
when they are perswaded, that I
am woorthie my Ancestors, pro-
vident in your affaires, constant
in dangers, and carelesse of of-
fences, where question is of the
publique good. These shall be
to me thosse honorable temples,

and

and those excellēt statues, which once grounded in your mindes, shall remaine for euer: whereof one saith, they were *praetexta verba, sed non pro Tiberio*: they were excellent words, had they beene vttered by an excellent man: but proceeding from him, they serued but to aggrauate, & make worse, the fore-conceiued suspicion they had of his dissembling carriage.

So likewise, *Legi à se militem, non emi*, said *Galba*: whereof *Tacitus* speaking, saith it was *Vox pro Repub. honesta, sed ipsi anceps*, an honest, and well-beseeming voyce in regard of the common wealth, but doubtfull in respect of himselfe. *Nec enim ad hanc for-*

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2. Epis. 2.
ver. 19.

Aet. 16.
ver. 18.

man cætera erant: for the rest of his life was not agreeable heer-vnto. And hence it is, that the Oracle of heauen, speaking by the mouth of Timothie, warneth eury one that calleth vpo the name of Christ, to depart frō iniquitie: ἀποσύτο ἀπ' ἀδικίας πᾶς ὁ ὄνομά σου κρέταιος. Non est enim, saith Theophilact, speciosa laus in ore peccatoris. And this is the reason why Christ himselfe in *Mark* i. v. 25. rebuked the vncleane spirit, and commaunded him to hold his peace, eu'en then, when hee proclaimed him to bee τὸν ἄγιον τὸν θεόν, the holy one of God: & why Paul likewise, beeing vexed with the praises, and commendations of the Pythonist, who following him,

and

and his company, continually cryed out, ὅτοι οἱ ἀνθραποὶ μάλαι τῷ θεῷ τῷ ὑψηστῷ, these men are the seruants of the most high God, οἵτινες παταγγέλλεται οὐμῶν ὁδὸν σωτηρίας, who make knowne vnto vs the way of saluation, cominandered the spirit to come forth of her, *quasi nolens sanctus ab immundo ore commendari*. Neither was it without reason, that a graue & wise Philosopher of former times, suspected the vprightnes of his owne carriage, when hee heard himselfe commended by one, whose life and conversation was of a differing strayne. How then can those impious, those irreligious and Pharisaicall *Levites* of this corrupted and depraued age,

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free theselues from those aspersions and imputations, which cūé by the least discerning iudgments (such is the palpablenesse of their irregular enormities) may bee iustlie cast vpon them; for that notwithstanding the spirit of Truth & Knowledge hath enabled them so farre, as to entitle them the Salt of the earth (where-with whatsoeuer is not seasoned, is fatuous & vnsauouerie) and graced the with so high a vocation, as is the dispensation of his heauenly mysteries, doe runne themselues breathlesse in a course of life, which is altogether disproportional to the grounds and principles of *Virtue*, derogating therby not a lit-

tle from the excellencie and maiestie of his celestiall and eternall Word? For whence is it, that prophane *Atheisme* hath taken such sure footing in the hearts of ignorant, and simple men; who for the most part beeing vnable to iudge, or conceiue of vniversalities, suffer themselues (as I said before) to be wholly guided by their externall sense, but onlie frō the boundlesse dissolutions of some *Church-men*, who practise not theselues, that which they propound to others.

Wherefore I cannot choose but commend his policie, who hauing converted a *few* a friend of his, to *Christianitie*, & perceiving him presentlie after desi-

Rom.2.
v. 24.

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rous for his better satisfaction to
goe to *Rome*, laboured by all
meanes to dissuade him from it;
fearing, least the corrupt, & dis-
ordered manners of the *Clergie*
there, might haue wrought in
him some dislike of the Religion,
& so by consequence haue mo-
ued him to turne *Jew* againe. So
that whosoeuer would effectually
work vpon the minds of men,
with aduantage to himselfe, he
must not onely say well, but doe
well also. *Facta mea, non dicta*
vos milites sequi volo, nec disci-
plinam modo, sed exemplum etiam
à me petere, qui hâc dextrâ mihi
tres Consulatus, summamque Lau-
dem peperi; saide *Valerius Cor-*
vinus to his souldiors, when they

were

were to march against the *Samnites*. The very ayre and Echo of which wordes, according to the apprehension my selfe haue of them, was sufficient to haue breath'd a warlike motion, and resolution, into the very steele where-with their hands were armed, and made the palest-liuerd wretch amongst them, suddainly Conquerour.

Wherfore, he that thinks much the wordes of his mouth should be neglected, hee must so carrie himselfe, that his deedes may be alwaies readie to giue authortie, and countenance to his words: yea there must not be anything in him, or about him, but what may work a wondrous

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Ioh. 10.
v. 25.

admiration of him in the hearers
eye, and a zealous imitation of
him in his heart: finallie, he must
haue in him those three tongues
whereof the *Scripture* maketh
mention; and which are founde
in euery well-disposed naturall
man. The first is the tongue of
the heart: *Qui loquitur verita-*
tem in Corde suo. Psalm. 15. v. 2.
The other is the tongue of the
mouth; *Qui non egit dolū in lin-*
guā suā. v. 3. The third and last,
is the tongue of our workes;
whereof Christ saith, *Τὰ ἔργα ἔγω*
ποιῶ, τὰντα μαρτυρεῖ περὶ ἐμοῦ. *Opera quæ*
ego facio, testimonium perhibent de
me: and whereat Saint John the
Baptist aym'd, when after the
Iewes had sent their deputies to

enquire

enquire of him what hee was, his aunswere to them first was alto-
gether negatiue, to wit, that hee
was not *Christ*, that hee was not
Elias, that he was not a Prophet;
till constrained by their impor-
tunacie, to tell them positiuely
what he was, he said vnto them:
Ἐγὼ φωνὴ βοῶντος ἐν τῷ ἔρημῳ. *I am the
voyce of him that cryeth in the de-
sert.* Shewing thereby, that his
whole course of life, was but a
tongue; the particular actions
whereof were so many seuerall
voyces, which with a silent *Rhe-
torick*, did most apparantly make
knowne the soundnesse, and sin-
cerenesse of that infallible truth
which he was sent to teach. So
that without the helpe and assi-

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stance of this last , all the exhortations, persuasions, encouragements and instructions, that can possibly be produc't by any man, be they never so good, can little or nothing preuaile. And therefore was it, that God himself being about to send *Jesaias* abroad to preach, hee did first of all, to purifie his lips, touch them with a coale from the Altar : and that to encourage *Jeremie*, hee saide vnto him ; *Antequā exires de vulnū, sanctificauis te. Spiritu principali confirma me Deus: establish me, O God,* saith the kingly prophet, by thy free spirit, and then *docebo iniquos vias tuas; I wil instruct the wicked in thy waies: et impij convertentur ad te: and sin-*

ners

ners shall bee converted vnto
thee. Wherefore, *ιατρὲ δεργίπουσον*
στωζόν: thou that takeſt vpon
thee to reforme the manners of
others, redrefſe thine owne, that
thou mayſt free both thy ſelfe,
and that which thou vtterefteſt, frō
the traducements and detracti-
ons of a vulgar ignorance; and
that it may not be ſaid of thee:

Clodius accusat mæchos, Catilina Cethegum.

For then ſhalt thou be able to
graft a perfwasiō of whatſoeuer
thou ſhalt deliuer, in the mindes
of thy Auditors.

It is an excellent harmony, and
I knowe not if vnparrallell'd by
that concent of *Spheares*; to ſee
the words of men accompanied

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with their thoughts, & followed by their deedes: and besides, there is a naturall inclination in all men, to learne the *Theorie*, of such as they know to haue beeene excellent in the *Practike*.

Hannibal will but scorne the Philosopher that takes vpon him in his presence to discourse of *War*: & *Cleomenes* will account that *Orator* but a chattering *Swallone*, that shall presume (he beeing by) to describe the office and dutie of a *Generall*: the like happens to those depraued and exulcerated mindes,

— *qui de virtute locuti
clunem agitant* —

For who can with patience endure to heare *Vitellius* preach

against

against intemperancie: or *Gracchus* complaine of seditious and mutinous assemblies? *Manus, quæ fordes abluit, mūda esse debet;* saith S. *Gregorie*: and therefore,
Quis cælum terris non miscat, et mare cælo,
Si fur displiceat Verri, aut homicida Miloni?

Wherfore let euery man (as Saint *Paul* saith) so runne, that he may obtaine; so fight, that hee may not beate the ayre: but as in other things, so likewise in this, bee followers of his example: *ὑποπλάξω με τὸ σῶμα, &c.* If beate downe my bodie, and bring it into subiection; least after I haue preached to others, my selfe should bee reprooued.

It is said of *Vespasian*, that being himselfe *antiquo cultu, victu-*

I.Cor.9.
v. 27.

notag

que,

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que, he was to the Romans præcipius ad stricti moris author, even then when riot and excesse were the onely Stewards that attended them in publique & priuate meetings. Obsequium enim inde in Principem, et æmulandi amor validior quam pœna ex legibus, et metus, saith Tacitus.

And hence it came, that Theodoric King of the Goths writ vnto the Romane Senate in this manner: *Facilius est errare naturā, it is easier for Nature to erre, quam disimilem sui Princeps posse Remp: formare, then that a Prince should frame a Cōmonwealth vnlike vnto himself: so much available with inferiours, is the force of an example in any*

person

person of authority. But if I may lawfully, & without offence oppose my weaknes against Maiestie, I will briefly shewe him, that his opinion doth in som sort merit contradiction. For, *Sylla* being a disordered liuer, made his Citizens reformed: and *Lysander* on the contrarie, polluted his with vices, where-with himselfe was no way blemished.

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Of Affection.



Second thing to help and further *Perswasio*, is *Affection*: vvhich being once thoroughly wrought and settled in the hearts and mindes of a Multitude, & that specially through a good opinion conceiued of the Partie perswading, is sufficient of it selfe, though the matter which is propoūded be neuer so weak, & the reasons that should vsher it neuer so lame, to make an easie & speedie passage for it through

all

all the oppositions, and contradictions of any deeper discerning Spirit whatsoeuer. Witnes *Pisistratus*, who beeing brought (according to his own appointment) in a Chariot to the Market-place, and there hauing in the sight of all men, charged others with those woundes which his own hands had wrought: *Solon* could come and tel him, that he did not rightly counterfeite the person of *Ulysses*; for the *Ithacans* intent was, onely to beguile his foes: whereas what hee did, was to deceiue his friends: but he could not preuent him for all this, from beeing followed by the people; so great a commiseration towards himselfe, & so wrath-

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ful an indignation towards his enemies, had the viewe of those selfe-made hurts effected in the hearts of the vulgar: who, not discouering the depth of his desaignes (nor yet considering with themselues, that the desire of Soueraignty and rule, is so great in the mindes of ambitious men, that they will not sticke to purchase it at the highest rate the Heauens can holde it at) gaue sentence in his behalfe, according to the apprehension they had of that bloodie obiect, which was before their eyes.

And the reason heereof is not farre from hand. For Passions are certaine internall acts, and operations of our soule, which

beeing

beeing ioyned and linked in a
most inviolable, and long-con-
tinued league of friendship with
the sensitiuē power , and facul-
tie thercof, doe conspire toge-
ther like disobedient and rebel-
lious Subiects, to shake off the
yoake of *Reason*, and exempt
themselues from her commaund
& controlement, that they may
still exercise those disordered
motions, in this contract wōrlđ
of our frayle and humaine bo-
dies, which during her nonage
or minoritie, they were accusto-
med to doe. And for the bet-
ter effecting heereof, they doe
first of all (through the helpe of
a corrupt imagination) set vp-
pon the *Wit*, and aftervwardes

vpon

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Upon the *Will*, which harbouring
in it selfe two diuers inclinati-
ons: the one to follow *Reason* as
her Soueraigne; the other to
content the *Senses* as her friends,
is easilie brought (being by the
corrupted, & bribed with plea-
sure) intirely to loue the one, &
utterly to leaue and forsake the
other: or at least, like a carelesse
Magistrat(who, for the auoiding
of som particular mens displea-
sure, neglects the good and pro-
fit of the Common-weale) to o-
mit that care, which as *Gouvernessse*
of the *Soule*, she is bound in du-
tie to haue ouer it: loathing to
see the quietnes of her owne e-
state interrupted by the diuided
factions, and tumultuous partia-

noqy

lities

lities of inferior ministers ; especially when shee perceiues the soule to be partaker likewise of those benefits wherwith herselfe is fee'd, and vndermined, by the Passions. So that when our harts are once possest with any vehement affection , the *Wit* on the one side labours to find out reasons presently, that may countenance & grace it : and the *Imagination* on the other side, like a deceitfull Counsellor , seeking to blinde the eyes of the Judge, represents them to the *Vnderstanding* in a most intensive manner ; and with more shewe and appearance then they are indeede. Neither can the *Soule* (which by reason of her limittēd

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influence, cannot possibly at one & the same instant, impart sufficient actiuity to 2. differing operations) exactly then cōsider the soundnesse of such arguments, as might stay the violence of her course in folowing the affectiōs: but like a weaker Prince, suffers herselfe (for quietnes sake) to be led away by the suggestions of such her followers. And hence it was that a certain *Orator*, with no smal aduantage to himself, as often as he was to pleade, would most earnestly entreat the Iudges, that he might be first heard, but specially whē himself distrusted the soūdnes of his cause. For he knew ful well, that whē he had ended, their mindes would be so

busied

busied in examining the weight
and firmnesse of his reasons, that
they could not possibly giue any
diligent attention to the allega-
tions of his aduersary. Wherfore
who-so-euer perceiueth those
prooffes and inducements that
should maintaine his cause, to be
wanting, let him settle himself to
worke vpō the affections of such
as are to further it. For, if he gain
neuer so little footing heere, hee
need not despair of any thing. It
was a saying of a prince of *Spar-*
ta, that for a man to keep himself
strictly to the rule of *Justice*, in
matters which concern'd his
friends, was but a colour, where-
with such as were vnwilling to
doe for them, were content

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to shadowe their inhumanitie :
and therefore writing to *Jdrien*,
Prince of *Caria*, for the deliue-
rance of a certaine friend of his ;
Jf Nicias, saith he, *haue not offend-*
ed, deliuer him; if *hee haue offend-*
ed, deliuer him for my sake: but
bowsoeuer the matter goe, deliuer
him.

Brutus & Cæsius contending
one against the other for the *Vr-*
bane Prætorship, *Cæsar* hauing
heard their allegations, said vnto
his friends; It is true, that the rea-
sons which are alledged by *Cæsius*
are most iust: but *Brutus* ne-
uerthelesse must be preferd. So
Brutus had the first place, and
Cæsius the second.

Out of which exāples we may
easily

easilie discerne, that *Reason* may giue out precepts, which *Passion* will not sticke to countermaund. For, *Reason* teacheth vs, that it is a poynt of ciuitie, to continue alwaies stedfast, and faithfull to our friends; but with this *caution*, μεχει το βαυς, not beyond the Altar, that is, no further then the rules of pietie and equitie vwill giue vs leaue: which, blinder Passion dooth not a whit regard. And this, *Agesilaus* knew ful wel, when beeing constrained one day to vnodge somwhat in hast, & to leaue a certaine sick friend of his, who as hee was readie to depart, besought him that hee would not abandon and forsake him: *O*, quoth hee, returning

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back, how difficult a thing is it, to
loue, & to be wise, & both at once !
Besides, it is the nature, and pro-
pertie of Passions, euен to make
those thinges make with them,
which (were not the eye of our
Understanding dimm'd, & obscu-
red, with such mistie humors as
distill from thē) would otherwise
peraduēture proue to be as rubs
and lets, which would turne the
byas of mens consent a cleane
contrary way from our desires :
and therfore they are not much
amisse cōpared to a green glasse,
which makes euery thing seeme
of the same colour, that is seene
thorough it. That fore-alledged
Spartā being very much impor-
tun'd by his wife, to make her

brother

brother *Lysander*, his Admirall
for the seas, cōsidered with him-
self, that he had many Nobles of
far more yeres, & greater expe-
rience then he; and that to invest
him (beeing but a youth) with a
charge so farre surmounting his
sufficiencie, was to hazard at one
cast, the flourishing estate of his
whole kingdom: but in the end,
after many long suspensions, and
irresolute determinations, the
vehemēt affection which he bore
his *Queene*, commanded him to
throw the dice, and to abide the
chance. It is saide of *Agrippina*,
that shee did so worke vpon the
loue which *Claudius* bore her,
that *nondum uxor potentia uxoria utebatur*, beeing as yet

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but onely affianced vnto him, she tooke vpon her the state and power of an Emperesse: but afterwards, whē she was thoroughlie assured of her marriage , and that her thoughts had got a strōger wing to soare withall , then did shē dare to motion a match between *Octavia*, *Cæsars* daughter, and her owne sonne *Domitius*, which (because her father had betroathed her to *Silanus* not long before) coulde not bee brought to passe without impie- tie: but that did nothing discour- age her. For, *nihil arduum vide- batur* (saith *Tacitus*) in animo principis, cui non iudiciū, non odi- um inerat, nisi indita, et iussa: no difficultie could hinder her from

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obtay-

obtaining any thing at the hands of a Prince, that had neyther life, nor soule, but what was breathed into him by her and hers.

And hence it was, that *Vitellius*, vayling his seruile flatteries vnder the name of *Censor*, was embold'ned to fasten vpon *Silanus*, labouring by forged accusations to obscure his merit, and procure his ouerthrowe, which shortly after hee effected: *Cæsar* beeing (as our Author saith) *acciendi aduersum generum suspitionibus caritate filia promptior*; somewhat prone to entertain suspicions against his sonne in law, by reason of the charitable affection which he bore his daugh-

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ter. And indeede the malignant aspect of any person in authority towards his inferiour, is thought a sufficiēt warrant for euery man to wrong him. And this is the reason, that in the courts of princes, few or none, after they once begin to slide, can recover their footing, & keep themselues from falling finally. For, those Court-Parasites, that haue their eyes cōtinually fixed vpon the sky of their Soueraignes inclination, & make the sundry revolutions of his affections, the only heauen of their contéplation, do labor vpon the least distast that is offred, to procure an vtter dislike ; that so they may come to be sharers in those offices & places of dignitie,

nitie, which while they were gracious in the sight of their Master, were appropriated to none but them: verifying heerby that excellent saying of the Greekes; *Δένθε πεσόντις πᾶς ἀνὴρ ξυλβύεται*: when the tree begins once to fal, euery one hastēs to gather sticks. Wherfore let no man feare to be ouerbold in this case, but rest vndoubtedly assured, that where *Reason* cannot preuaile, *Affectiō* wil. And therefore it is not without cause, that such as aspire to a crown, & scepter, do first of al (considering their want of right, that should authorize, and make lawful such a claime) endeuour (as the onelie meanes to vvinde themselues into the hearts of the people)

to

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to seem religious, and vertuous ;
as *Pepin* did, who stryuing to put
the house of *Merouée* from the
throne of *France*, and to appro-
priate it wholly to him and his,
did most infinitely honour, and
most affectionatly imbrace, such
as had any charge or office in the
Church; knowing wel, that those
which haue rule ouer the con-
science, are of great authoritie,
and estimation among the rest.
Secondly, they doe laborto per-
forme all offices of *Loue*, that
may serue to shaddowe foorth in
some apparant manner, a desire
in them to further the publique
good of the State and Common-
weale. And thus did *Absalom*,
when to euery one that came to-

wards

wards him, he put out his hand, and tooke him & kissed him: wishing withall, that he were once made Judge in the Land, that such as had any suits, or controversies, might come to him, that he might doe them *Justice*. And thus likewise did those ancient Romane Captaines, who powred out the wealthy treasures of whole kingdoms in excessiue donatiues, and prodigalities towards their Souldiors; and that with no better intent, then to make sure such hopes & expectations, as *Ambition* long before had nourished in their breastes, by the so-wonne ayde, and assistance of their militarie & warlike *Legions*. For indeede these

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two actions are the only harbin-
gers that must lodge *Perswasion*
in the bosome of a multitude.
And therefore haue they alwaies
been put in practise by the chiefe
patron of wicked *Policies*, Sa-
than, the common and professed
enemy of mankind. For, as con-
cerning the first, the *Scripture*
doth assure vs, that he doth often
times, the better to deceiue, trāf-
forme himselfe into the glorious
similitude of an *Angel* of light: &
hence was it, that not without
good advice, and iudgement of
the Paynter, in some ancient im-
pressions of the *Testament*, hee
was pictur'd out in the religious
garment of a *Monke*; not to sig-
nifie that the life and conversa-

tion of such *Monasticall persons*,
was diabolicall; but to shewe,
that this beeing the habit of ho-
linesse and pietie, there was not
a more easie and certaine way
for him to surpryze the conisci-
ences of wel-meaning men, then
it. And as concerning the se-
cond, experience hath taught vs,
that al he aymes at, is to work an
impression in our weaker minds,
that whatsocuer he seeketh to in-
duce vs to, is for the good, and
benefit of mankinde: & therfore
in his very first assault, wherein
was successiuely included the
vtter ruine and ouerthrow of vs
all, he told our first parents, that
Gods forbidding the to eate of
the tree of good & euil, procee-

ded

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ded not frō any other groūd, thē
frō an enuious fear he had of that
happinesse and prosperity, which
was like to redound to thē there-
by: and withall, hauing confide-
red with himselfe, that all thinges
in the world, are said in som sort
to seeke the highest, & to couet
more or lesse the participation
of G o D himselfe; but especially
man, whom hee knew did foster
in his breast these three desires;
the one to liue alwaies, as G o D
is eternall: the other, to rule all,
as G o D is Lorde ouer all: the
third, to knowe all, as G o D is
wise aboue all: hee came like a
cunning Rhetorician, whō prac-
tice, and long experience, hath
taught how to aduantage him-

selfe

himselfe, by working vpon the knowne inclinations, and affecti-
ons of his Auditory, & layes be-
fore them a ful and perfect satis-
factio in euery one. For, saith he,
if once yee but taste of this for-
bidden fruit, *nequaquam moriemini*, ye shal never die; heere was a
continued beeing: *sed eritis sicut*
Dy, but yee shall be like Gods;
heer was an absolute command:
scientes bonum, et malum, vnder-
standing both good and euill;
and heerein was comprehen-
ded a vniuersall, and boundlesse
knowledge.

Wherfore, he that can handle
men aright in their affections, &
knowes at what times, in what
manner, and by what meanes

right

E.

they

they may best be stirred vp, may
rest assured, that before his mind
be thoroughly knowne, he is al-
readie Maister of what his heart
desireth.



Of the force of Reason.



HE third, and
last meanes to
ground belief
in the minds of
men, is out of
probable conjectures to gather
sufficient reasons, by force wher-
of, we may demonstrat the thing

which

which wee propound, to be ey-
ther actually, or at least appa-
rantly necessary, & convenient,
and no waies repugnant to the
rules and principles of iustice, or
honestie. And these are so much
available, that where there is
neyther opinion, nor affection,
but rather an obstinate, and selfe-
will'd resolution in the hearer, to
put backe all perswassions, they
will enforce him notwithstanding-
ing to alter his so-decreed deter-
mination, and to giue credit &
approbation to what he heares.
Witnes *Cæsar*, who when he vn-
derstood that *Cicero* had taken
vpon him to defende *Ligarius*,
whom the vnhappinesse of the
times had accus'd to haue borne

armes against him, and hauing
not heard him of a long time
before; What will it now annoy
vs, said hee (by way of iesting) to
certaine of his friends, if we goe
and listen awhile to Cicero; for, as
for Ligarius, he is by me already
irrevocably condemn'd? But
the pregnant reasons, and forcible
allegations of the Orator, did
so wonderfully move him, that
before he departed, mauger that
prejudicat opinion where-with
he came, hee was constrained to
absolute him selfe. And for a further confirmation
hereof, I will produce that memorabile
apothegme of Thucydides, who when Archidamus de-
maunded of him, which was the

better wrastler of him, or *Pericles*, his aunswere was, that when he had cast him, he had so excellent a tongue to deny it, that he made the standers by belieue he was not foyl'd, and perswaded them the contrary of what their eyes had seene.

So that heere we may discouer an incongruitie committed by *M. Brutus*, in the managing of State affaires; whē not considering the force of Eloquence, but presuming vpon the good opinion his Citizens had of him, & the great affectiō they bore towards him, he permitted *Anthony* to performe the exequies of *Cæsar* in such solemn maner as he would himself. For, by this meanes, the hearts

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of such as were so desperatlie bent, & inclyn'd to embrace his faction, that they would not at the first so much as lende an eare, no not vpon his entreaties, to the speeches of the other; vpon the hearing of his funerall *Oration*, were on a suddaine violently carried a cleane contrary way. Such is the force of these *Rhetoricall Enthymems*, and Inductions; especially, when they be seconded by a liuely and decent action; to which, *Demosthenes* did attribute so much, that in delyning an *Oration*, hee sayd, the first & principall part therof, was action; the second, the same; and the third, no other. For, in an *Orator*, there is both an *elo-*

quence

quence of spech, and a decencie
of action necessarily required.
He must not onely *ornatè dicere*,
sed etiam concinnè agere: the one
cōsists in the fitnes of his words,
and soundnes of his reasons; the
other, in the variation of his
voyce, and qualification of his
gestures. So that when I consider
in how eminent a degree
these two things did appeare in
Cicero, I cannot so much admire
(as otherwise I should) that nota-
ble speech of his, when beeing
vehemently displeased with *Mu-*
natius (whō once his eloquence
had patroniz'd in a most dange-
rous cause) for that he did eger-
lie follow the extreamitie of law
against a certaine friende of his,

hee could not refraine from tel-
ling him, that it was not long of
his innocēcie that he was last ab-
solv'd, but of the dust, which hee
had cast into the eyes of his Iud-
ges, which hind'red them from
discerning aright the qualitic of
his misdeede. *Aeschines* after his
banishment beeing arry'd at
Rhodes, in an Oration composed
for the purpose, laid open to the
people the cause of his exile :
who wondering therupon at the
Athenians, that had banisht him
so vndeseruedly ; *O* (quoth hee)
ye did not hear the forcible reasons
by which Demosthenes couterman-
ded mine : ascribing whollie the
cause of his misfortune, to the e-
loquence of his aduersary. Wher-

fore, he did not greatly erre, that
cōpared Rhetorick in an ill cause,
to a dangerous weapon in a mad
mans hand. It is an instrument
which was at first invented for the
easier managing of an vnruleyn
populace, & which is neuer im-
ployed in his right kind, but in the
weake & crazie languishment of
Estates. And indeed, if we do well
consider, we shal find that it hath
most flourished, where quietnes
of gouernment hath been most
impoverished, as in those Com-
mon-wealthes, where cyther the
people, or the ignorant, or all,
haue borne all the sway ; as
namelie, that of *Athens*, of
Rhodes, of *Rome*, where al things
did continuallie labour of a

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dangerous Epilepsie. For, in better established Gouernments, as those of Sparta, and of Crete, it was neuer had in any great account, or estimation. Nay, they would haue whipt him out of their dominions, that shold haue made profession of such a lying and deceitfull Art.

But it is not my purpose, for the abuse of any thing, to condemne the vse of it: I will onely heereupon aduertise him, that goeth about by *Reasons to induce Perswasion*, to imitate heerin the practice of wise *Physicians*, who apply the same Medicines to the same Maladies; but with particular respect, & consideration of the constitution of the

Patient.

Patient. For, the learned, and the ignorant, are not to be handled both alike. Popular allegations they pryeze not, and deeper demonstrations these pearce not. Wherefore, hee must labour to finde out a meane, by which hee may deliuier deepe reasons perspicuously, and plausible perswasions sharply; that by the plainnesse of the one, & the acuteness of the other, he may yeeld a full and perfect satisfaction to them both. And for the better performance heerof, I will refer him to a diligent survey of such *Topicall* heads, and *Common-places*, as are by Orators accounted to be the arcenalls, & store-houses of perswasiuie prouision;

from whence, as neede requires, they draw those solide amplifications, which lend a maiestical, and glorious luster to their reasons: for, beeing nakedly deliuer'd, the motion they produce is eyther weake, or none at all. So that where there is neyther opinion, nor affection to purchase credit, wee must seriouslie endeouour to find out reasons, & inductions that may serue the turne, and know, that it will bee no small furtherance to our intention, if either by the representation of any visible obiect, or by some preceding extraordinarie action, that carrieth engrauen in the very front of it, the honourd characters of loue & loyalty: we

can strengthen our own perswasion, and worke an alteration in the hearers passion. An example of the former wee haue in Cato: who perceiving that the Rom. did neglect, & contémne the forces of the *Carthaginians*, because they were somewhat remote, and far distant from them, whervpon som incóvenience might happily haue redounded to the Commonwelth, shewed the presely green figges, which at that instant were brought frō thence, wherby they conceived, that the country was not so far as they imagin'd: for otherwise the figs would haue bin dried, or corrupted; & therupon altered their opinion, & became more respectiu. Of the latter,

in *Seianus*: who hauing very pro-
digally ventur'd his owne safety
for the preseruing of *Cæsars*, and
that in a most dangerous, and di-
sastrous accident, where sad *De-
struction* seem'd to haue enlar-
ged her throat, for the speedier
deuouring of them, got this ad-
uantage thereby, that as *Tacitus*
saith, *quamquam exitiosa suadet,*
ut non sui anxius, cū fide audieba-
tur: when his so-dooing, perad-
venture was grounded vpon no
better consideration, then the
minoritic of his ambitious pur-
poses. But (for a finall cōclusion
of this discourse) let *Delphidius*
assure himselfe, that if reasons, &
arguments bee altogether wan-
ting, it wil little availe him to ac-

cuse

cuse Numerius; and afterwards, feeling himselfe sorely trauailed for want of proofes, & witnessses to cōvince him, to cry out in the vchementie of his distemper'd passion, *Ecquis erit nocens, florentissime Cæsar, si negare sufficiet?* will any man bee found guilty, when to deny the fault, may be sufficient to absolue him? For, Julian, out of the serener calmnes of his more settled iudgement, will presently reply: *Ecquis erit innocens, si accusare sufficiet?* will any man bee founde guiltlesse, when to accuse him, may be sufficient to condemne him? *(***)*



Of Prayses.

HE loue of Prayeſe, though it be a vice, yet because that by meanes of it, farre greater vices are ſuppreſſed, hath alwaies (of the better ſort of iudgements) been honoured, and ſpected as a *Virtue*: the contept whereof, was made an argument to cōvince *Tiberius*, of contemning likewiſe thoſe heroical and princely actions, whereby men

are ledde through many difficult & dangerous passages, in a most eager and violent pursuit thereof. *Contemptu famæ contemni virtutes*, saith Tacit. *Optimi. n. quiq; mortalium altissima cupiunt*. And indeed, if we but cast an eye a little on the *Romans*, we shall find that the onely thing which made men thinke, that some extraordinarie *Genius* did cōtinually wait, & attend vpon al their attempts, rasing the valour of euery particular, and individuall persona amongst them, to a farre higher pitch, then humane weaknes was euer thought possible to attaine vnto, was only an vnsatiable desire, to leaue behind them a prosperous remembrance of their

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name, from the effecting wherof,
not death it selfe (had hee neuer
so fearfully disguis'd his counte-
nance) could euer haue deterr'd
them. Witnesse that vndaunted
Curtius: who when the Oracle
had commaunded some one to
be cast head-long into that open
pit, which seem'd to threaten ru-
ine, and desolation to them all, as
an attonement, that might alay the
incensed fury of the Gods to-
wards the people; arm'd himself
presently, & with such a fearless
and constant resolution, hied
him to the place, as if vpon his
very first approach he had inten-
ded to tryumph ouer *Death*, &
giue *Destruction* the ouerthrow.
So *Brutus*, when for the good and

prefer-

preseruation of his Country (against the liberty whercof, his sons, as men wholly possest with dislike, and discontentment at thinges present, did vnderhand oppose themselves) hee was to be not only a Spectator, but an Actor likewise in their tragicke fall, could not choose but feele himselfe sorely shaken, with the furious & violent encounters of divided Passions: Popular applause distracting him on the one side, and Fatherly affection on the other. But this in the end (like too weake an enemy to confront so great an adversary) was constrained to forsake the fielde, and to resigne the honour and glorie of the victorie to vs.

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Vicit amor patriæ, laudisq; immensa cupido.

But, not to stand vpon particulars, the whole Nation in gene-
rall was so transported with this
appetite of *Praise*, that all other
irregularities whatsoeuer, did as
it were lie buried in this one.
Wherefore, (I thinke) there is
no readier way to breede a wil-
lingnesse in the minds of vnriper
youth , whereby to make them
seriouslie addicted to embrace
the harsher rudiments of *Vertue*,
that afterwards they may attaine
to a more essentiall knowledge
in the managing, & performance
of honorable imployments, then
to enflame their tender bosoms
with a desire of *Commendation*;

which

which is in euery generous, and
ingenious disposition, the onely
spurre to any vertuous action.
Compertum ego habeo (saide Cat-
line to his souldiors) *verba vir-
tute in non addere, neq; ex ignauo
strenuum, neq; forte ex timido ex-
ercitum oratione Imperatoris fieri.* No, no (saith hee) *quem neq;
gloria, neq; pericula excitant, ne-
quicquam bortere.* By vertue of
which words, hee did inspire the
with such a valiant resolution,
that after the vnf fortunate euent
of warre had bereft them of their
General, it was wonderful to see
the invincible courage, which
had spred it selfe through euerie
particular branch of his whole
Armie. For, as *Sallust* wrytes, *que-*

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quisq; *vivus pugnando locum ce-
perat, eū amissā animā corpore te-
gebat*: looke what place euerie
one had taken to fight in whilst
he was aliue, the same did he co-
ver with his body after hee was
dead: leauing behinde them an
example, wherupon posteritie
might ground the memorable
saying of that worthy Martialist
Consalvo, who whē his Captaines
advised him (by reason of the
weaknes of his forces) to turne
back to *Capua*, did vtterly repell
their counsaile, as preiudicialell to
the honour and reputation of a
Souldior; telling them, if the true
spirit of *Magnanimitie* had har-
bour'd in their bosoms, they
wold haue desired rather to haue

had

had their graues digged pre-
sentlie a foote further, then by re-
tyring, to haue prolongd their
liues a hundred yeeres.

The fore-alledged Historian,
speaking of the ancient flourish-
ing estate of *Rome*, before such
time as the dissolute excesse, and
effeminate nycenesse of corrup-
ter age, had (like a Canker) ea-
ten into the very marrow of her,
and through a vicious in-bred
habit and disposition, alt'red the
sweete complexion of her coun-
tenance, ranks this desire of
prayse amongst the chiefest
causes of her transcendent hap-
piness. Her Children (saith
hee) were *laudis audi*, full of
thrift in husbanding their honor;

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*Laudatas of-
tendit avu Iu-
nonia pennas:
Si tacitus spekt-
es, illa recondis
opas.*

but pecuniae liberales, very prodigall in spending of their wealth: gloriae maximum certamen inter ipsos erat; Glory was the onelie subiect of all their differences & contentions. Sic se quisq; hostem ferire, murum ascendere, conspici, dum tale facinus faceret, properabat: which I cannot thinke proceeded so much from vanitie, as from a desire to publish & make known their sufficiencie, that afterwards for the good of their Country, they might be call'd to offices of a higher nature.

A certaine *Laconien* at the feast of *Olympike-games*, beeing offered a great sum of mony, not to present himselfe to combat, would by no meanes be perswaded

ded to accept it. And in the end, beeing demaunded of one, what the praise which with such labor, and sweat he had purchast, could auaile him ; his aunswere was in smyling manner, that he shoulde fight for it in battaile before the King. *Eò labor, et periculum à plerisque impeditur, unde bonos, et emolumētū speratur,* saith Lduie. And indeede, if wee suffer our Senses to be guided a little by *Observation*, we shall easilie perceiue, that in those Camps, where Prayse and Honour haue been ioyn'd patent with Exercise, for the training vp of youth in arms, there hath not been a priuat soldier, but when occasion hath brought him on the scene to bide

some

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some tryall of his proficiencie, hath beeene thought woorthy, by reason of his Martiall carriage and aspect, to haue the leading, & conducting of an army. Witness the *Ottomans*: who by taking notice of euery extraordinarie action, performed by the least, & meanest in their troopes, haue so enflamed the courage of their *Musulmans*, that now the sounding of a Trumpet amongst them, is but to foretell the erecting of a Trophie; & the striking vp of a Drumme, is as a passing-bell to giue warning, of the approaching ruine and subversion of a Kingdome.

And, by this meanes haue they marcht like triumphant Con-

que-

querors) ouer the bellies of the most victorious Nations; making (as they passe along) the wretched carkases of slaughtered Christians, litter for their ambitious and aspyring pride to trample on. *Pcouertie*, with them is not made an argument of basenesse and pusillanimite, nor thought a let or impediment, to hinder *Desert* from any place of eminencie. It is no principle in their Philosophie, to measure Vertue by the ell of Fortune, or to respect her the lesse, for having bin trayn'd vp in a homelic cottage. No, the greatest among them, will think it no detraction frō their reputation, to com, whē, or whersoeuer, the starre of merit

shall

shal appear within the compasse
of their *Hemisphere*, & offer pre-
sents of great value to her deer-
deere Infants, lay they in a Man-
ger. And heerein may their
practice serue like a feuerer *Cen-
sor*, to condemne vs of high trea-
son against her glorious and im-
periall Maiestie; and summoning
the blood into our faces, make
vs ashamed of our erroneous,
and senselesse follie, *qui omnia
prædixit sibi humana spernimus, nec
honori magno locum, nec virtuti
putamus esse, nisi effusæ affluant
opæ*: that iudge of her greatness
by outward circumstancies; thin-
king it a thing impossible, that
such a puissant, & mighty Prin-
cess, should abase herselfe so

farre,

farre, as to vouchsafe to lodge
within the inclosure of a smokie
roofe, or vaile her glory vnder
the thred-bare habit of misera-
ble, and wretched Want. But for
all this, the goodnes of such pro-
ceedings, makes me not so farre
delighted with those barbarous,
and hellish infidels, as that I shold
erect a Tabernacle, with an in-
tent to dwell in a continuall me-
ditation of their vertuous dispo-
sition in this kind: and therefore
I will now passe them ouer, and
come to other Considerations
of more weight, and moment in
this discourse.

The first whereof is, *whom* we
prayse; the second, *to whom*; the
third, *for what*; the fourth and

last,

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last, is the end *Why*. In the first, men are very likely to erre, by too easily granting out their commendatory *Letters*; making them the escorte and guide, to bring a man vpon some future hopes, into the loue, and fauour of a third. Heerin therfore ought euery one to be very circūspect: for, if the merit of the party, doe not in some sort answer the relation that is made of him, it is alwaies so much out of the Wryters reputation.

*Qualē cōmendes, etiā, atq; etiā aspice; ne mox
Incuriant aliena tibi peccata pudorem.*

Polyperchon, hauing entertaind a fellow for the report *Xenocrates* gaue of him, and finding afterwards by his actions, that hee

did

did no way deserue it, writ to him, that thence-forwarde hee should be more diligent in examining the worth and value of a man, before hee did commend him. But, because the hearts of men are to him onely knowne, who is the searcher of all hearts, and who alone could testifie of Nathanael with such certainty as he did, that hee was an *Iraelite*, in whom there was no guile, and that the rules of pietie commaunde vs to conceiue of their inward disposition, by their outward conversation, that is, by conjectures of charity, and not by demonstrations of knowledge; our iudgements may be easily mistaken in them:

•op. lot
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Fallimur, et quondam non dignū tradimus...

And therefore the verse following may serue heere for a precept:

Quem suā culpa premet, deceptus omitte tueri.

For he that takes vpon him the patronage of any man in this case, hee makes himselfe an accessary to the cryme. But for the better auoyding of all these inconveniences, it is good in matters of this nature, to make vse of that restraint of *Plato*, who writing to *Dionysius the Tyrant*, in the behalfe of *Helicon the Cizienien*; & fearing least he shold attribute too much to his words, limited his beliefe with this caution, that what he writ, hee writ,

περὶ

περὶ ἀνθρώπους ξώσ φύσει ἐμεταβολῆς: of a creature, who by nature was the very obiect of change. And indeede man is a Tree, the fruite whereof is neuerr rype but in the latter season: his nature cannot easily be discerned while it is in greene: vve must see the floure, & the fruit of it. His first actions lightly neuer issue forth, but shadowed with the beautious mask of formall dissimulation: & such a one enters into the Popedom, as common rumor did report of *Boniface*, like a *Fox*, that raignes in it like a *Lyon*, and goes out of it like a *Dogge*. *Il dì loda la sera*, saith the *Italian*; It is the cuening must commend the day: & the life of man must be censured

by his end. There are som which now resolute with themselues to put on the grauitie of *Cato*; but presently shew theselues in publick, apparelled with the dissolute lightnesse of *Varinius*. One while *Curius* is not austere enoughe for them, *Fabri-
cius* not poore inough, *Tubero* not sparing
and thrifte enough: yet by & by they wil not stick to prouoke *Li-
cinius* with their riches, *Apicius* with their riots, *Mecenas* with their dainties: so great and difficult a thing is it, *vnu hominē age-
re*, to measure out this earthlie course of ours, with one, and the same pase. No: there are fewe in this corrupted age, that are not somewhat tainted with the humor

of that fantastical Musician, who,
as the Poet writes of him,

— *sæpè velut qui
Currebat fugiens hostē: sæpè velut qui
Iunonis sacra ferret: habebat sæpè ducentos,
Sæpè decē servos; modō, reges, atq̄ tetrarchas,
Omnia magna loquens: modō, sit mibi mensa tripes. &
Cōcha salis pueri, et toga, qua defendere frigus
Quamvis crassa queat: — Whē notwithstanding this his outward profession
of frugalitie,*

— *decies centena dedisses
Huic parco, paucis contento, quinq̄ diebus
Nil erat in loculis: noctes vigilabat ad ipsum
Mane: diem totū stertebat: nil fuit unquam
Sic impar sibi. — Yea, there is not one, of
whom that may bee truly saide,
which the Spirit of all truth ob-
serued to be true in *Helcana, Sa-*
muel's Father; who, for that hee
suffered not himselfe to be car-
ried away with any such humo-
rous fluctuatiō, but remained cō-
tinually firme vpon his square,*

and vnshaken, was saide to be *v-nus vir*, one and the selfe same man alwaiies, what sinister accidents soever did befall him. And therfore let not him that is carefull of his credit, launch too farre out into the prayses of any man, but keepe neere vnto the shore, & on the lee-side of such vnfotunate euents as may any wayes endanger it: let him not be too forward in superlatiues; but so commend good men, as hee may still reserue a *caueat* for their errours.

The second consideration that wee are to haue in matters of Praises, is, *to whom*. Many men (what by reason of the weaknes of their iudgements, somewhat

tainted with *Selſe-conceit*, or the greatnesse of their *Spirits*, not principled peradventure with such ſounde iinstructions as they ought to be) are ſo tender, and iealous of their own reputation, that whatſoever they hear attributed to the worth, and merit of another, is preſently taken by them, as derogated from their owne. And hence it is, that to commend a man for any ſpeciall vertue, or eminencie that is in him, either to his ſuperior, or his equall, is to make him oftentimes ſuspected of the one, enuyed of the other, and himſelfe that doth it, hated of both.

Solyman the great, hauing heard the acclamations, and cryes of

ioy, which by a generall consent
of the whole Campe, were giuen
to *Mustapha* his sonne, at his re-
turn from *Persia*, grew so entag'd
thereat, that after hee had most
saugely strangled him in his in-
ner chamber, he caused his dead
bodie to bee cast out to the view
of his whole Army: proclaiming
withall, that as there was but one
God in heauen; so was there but
one *Sultan* vpon earth. Nor was
the massacre of this his warlike
sonne the period of his furie. He
likewise exercised this his inhu-
mane and beastlie crueltie vpon
Sultan Gobé, his second Sonne,
for bewayling onely the fatall
and vntimely miscarriage of his
brother: and vpon *Sultan Me-*

bemet,

hemet, his third, because he fled
for feare; construing these their
actions, by no better rule's; then
his owne disordinate and crimi-
nall affections, to be most sensi-
ble reproouers of that his bar-
barous, and vnnaturall inhumā-
nitie: So little could he brooke
a sharer with him-selfe, in the
glorie of his so great an Em-
pyre.

But (alas!) he is not the only
man, that hath bin subiect to the
commaunde of such irregular,
& confused Passions. Many haue
deserued to bee parallel'd with
him in the like kinde. For, how-
so-euer they made not so o-
pen a profession of tyrannie as
hee, but like cunning Paynters,

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could so shadow their malicious proceedings, as that they neuer came abroad in their owne like-nes, but apparrell'd with the outward habit of *Law & Justice*; yet can they not be altogether freed frō the deepe-wounding stroke of such deserued imputations.

I coulde instance the truth of this assertion vpon many: but, for breuitie sake, I purpose to omit them, & come to *Tiberius*; who, vnderstanding that the Senate was minded to grace the remēbrance of his Mother, with fresh additions of honourable titles, endeuors by wise pretexts to alter their so decree'd determination: tells them they must obserue a moderation, in graunting

any

any speciall preheminences, or prerogatiues to women : himselfe wold expresse the like temperancie, in qualifying those that should be attributed to him. But, what-socuer hee pretended in words, it is manifest, that this his outwardly professed modestie, proceeded from no better grounde, then from an enuious distaste he had of her aduaancement. And therefore (as *Tacitus* reports) he would not so much as assigne her one *lictor*, *Mulier bre fastigium in diminutionē sui accipiens*: thinking with himselfe, that vnlesse hee toopt the spreading branches of her glory, they could not choose but fall out to be very hurtfull and preiudiciale,

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by their ouershaddowing great-
nesse, to the prosperous & flou-
rishing vprising of his owne. *A-*
lexander will at no hand admit of
any more then one onely *Sunne*:
and whosoeuer shall presume to
parallel his atchiuements (were
it with the valorous attempts of
his Father) shall hardly free him-
self from being made the tragick
subiect of his incēsed furie. Prin-
cesses cannot brooke, that eyther
their Vertues, or their Fortunes,
should admit comparison. As
they haue the start of all men in
the one: so loue they not to bee
out-stript by any in the other.
Such as are beneath them in estate,
and bounde by reason of their
birth to acknowledge (as infe-

riour

riour homagers) a dependencie
vpon their greatnessse, must (in
their presence) esteeme of them-
selues, how qualified soeuer, but
euen as bare and naked *Cyphers*.
Theselues alone will be thought
the Numbers, that giue a sub-
stantiall existence to the being of
them all. *Dionysius*, becautse hee
coulde not equall *Philoxenus* in
Poetrie, nor *Plato* in discourse,
condemned the one to the Gal-
lyes, and sent the other to bee
solde for a slave in the Island of
Aegina. And hence was it, that
Brisson, running a match with *A-*
lexander, was willing (instructed
peradventure by the like ex-
amples) somewhat to conceale,
and obscure his owne abilitie

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in the course : knowing (as it is indeed) that as to be permitted to contende in any thing with a Prince, is glorious ; so to doe it with that obstinacie , as not to giue ouer without victorie, is verie dangerous. *Favorinus* therefore, the Philosopher , had reason, when his friends vpbraided him , for yielding himselfe vanquisht by *Adriā* the Emperor, in a cōtroversie which was betwixt them , about the interpretation of a worde, to fashion them this reply : What, said he, would you that I should seeme to bee more learned then hee who is Commaunder ouer thirtie legions? *Augustus* writ verses against *A-sinius Pollio*, & I, saith *Pollio*, hold

my

my peace. It is no wisedom for a man to show himselfe a Scribe against him , who (if he once be nere so little moued) can easily proscribe. And from this consideration, grew that witty saying of *Carneades*, that the children of Princes, neuer learnt any thing so well, as the managing of horses. For, in all other exercises they tooke in hand, euery man was content to disable himself to hearten them: but a horse, that was neither Courtier, nor flatterer, threw the heyre apparant of a kingdome, with as little respect as he would the sonne of a Cobler. Wherefore euery man (as well for his owne securitie, as his friends safetie) must bee very

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nyce in commenting vpon his
woorthinesse, in the hearing of a-
ny soueraigne authoritie.

Regibus (saith Sallust) boni,
quam mali suspectiores sunt ; sem-
perq; his aliena virtus formidolo-
sa est. The goodnessse of a subiect,
giues Princes oftentimes occa-
sion to suspect ; and his vertue
doth but furnish them with mat-
ter of feare. Yea, the like respect
must not be altogether neglec-
ted, in relating it, though but be-
fore their equalls, and such, as in
the neerest degrees of consan-
guinity, may seeme allyed vnto
him. For, oftentimes there is dan-
ger euен in those : for proofe
whereof, I wil produce one one-
ly accident, which not long since

hap-

happened betweene two bre-
thren of *Ferrara*. The one was
the Cardinall *Hippolitus da Este*,
who fell extreamly in loue with
aneere kinswoman of his owne:
and perceiuing that shee with no
lesse affection doted likewise on
Don Giulio, his naturall brother,
whom very often, euē vnto him,
out of the vehemensie of her
Passion, shee would commende
for the best-deseruing gentlemā
that *Italie* then afforded, extol-
ling (among many other extra-
ordinary parts wherwith Nature
had sufficiently inricht him both
in body and mind) the beautie,
and fairenesse of his eyes, vwhich
shee protested to the Cardi-
nall, vvere the principall, and

chiete

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chief *Solicitors* of her affections towards him : Heereat he grew presently so much enraged, that hauing waited his time, and opportunitie, one day as *Giulio* was a-hunting, most inhumane-
lie he depriued him of the both ; glutting the violence of his beast-
lie furie , with the ruinous defa-
cing of those parts, which were
the main disturbers of his hopes:
A tragedie fit to be recorded, as
well in regarde of the person by
whom it was acted, as in regarde
of the thing that occasioned the
action. Which may serue vs like-
wise, for a precedent wheron to
grounde this *Caution* ; that it is
not good to commend any man,
so, as that the hearer may thinke

him-

himselfe any kinde of way disabled therby. And therfore, it will not be amisse for wiser men, so to qualifie the approbation of their friends deserts, as that they may not seem, either by their inward passion, or their outward words, to insinuate an impossibilitie to the stāders-by, of euer matching their so eminent perfections, or to vpbraid them with a defectiue want of such good parts, as they confidently giue out to bee so excellent in them: for this is but to expose himselfe to danger, & his friend to envie.

L. Quintius, surnamed *Cincinnatus*, when he tooke vpon him to plead for his sonne *Cesō* (who by carrying himselfe as a profes-

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sed enemy to popular procee-
dings, had incur'd the hatred,
and displeasure of the *Tribunes*,
and thereby so endangered his
lite, as that nothing was left him
but the very bare chance of the
dyce to saue it) knew that to al-
leage his worthinesse, & knowne
deseruing , as other his friends
had done, was not the way to se-
cure him from their malice ; but
a meanes rather to set an edge
vpon that envious dislike, which
so apparātly threatned his vtter
ouerthrowe. And therefore, di-
rected (as it were) by a better
discerning wisdom then the rest,
hee chooseth out a path (for the
fafetie of his Sonne) directlie
contrarie to that which they had

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trode :

trode: omits the recitall of his
merites, as thinges not fittering
to bee seene of a distempered
sight; acknowledgeth a faulte;
and in that regarde, with great
instancie, desires the people (in
humble and submissiue tearmes)
to beare with the weakenesse of
his yeeres, and not to vrge the
forfeiture of his vnadvised er-
rour.

And indeede, it is farre bet-
ter some-times to confess our
selues tainted vvith such impu-
tations, as (beeing vndeserued-
lie cast vpon vs) cannot great-
lie blemish our reputation, then
(by standing obstinate lie vpon
tearmes of innocencie) to
contende with *Greatnesse*; who

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would willingly enough (perhaps) in colder bloode, admit a reconcilement, so it might not seeme to proceede from any diversitie or alteration of opinion in themselues.

The third consideration is, *for what.* *No omnis fert omnia tellus:* euery ground is not fit for euery seede; no more is euery man for euery action. The powerfull hand of irreprooueable wisdom, hath divided our sufficiencie into little portions; so that he who is excellent in the leading of a Company, may happely prooue vnsufficient in the guiding and conducting of an Armie: which *Saturninus* did not sticke to instance on himselfe, when those

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which

which were his equalls in the warres, were minded to invest him with that absolute cōmand. Wherfore, whosoever he be, that out of desert (as it were) shall seeme to challenge a speciall approbation of his own dexterity beyond all men, in the right performance of all things, hee doth but manifest his ouerweening weaknesse in presumptuous arrogancie; and what-ere hee be, that shall yeeld to him heerin, his vnwoorthy basenesse in seruile flatterie.

The heathen thought it a thing impossible, that any one Deitie should be of power so infinite, as to be able of it selfe, to swaye the rule, and gouernment of this

whole Vniuerse : and therefore did they seeke out Gods of an inferiour nature , on whom (as vpon ministring Spirits) *Jupiter*, the Superiour of the Co-vent , might in some sort vnburthen him-selfe of so great a care ; allotting to euery one of them (according to their seuerall endowments) a speciali charge.

And heer-hence it came, that one was surnamed *E NYALIOS*; another, *MANTOOS*; a third, *KERDOOS*; and that *Venus* had her soueraignty allotted her in Nuptiall-chambers , rather then in Martiall-tents : as beeing a thing altogether vndecent , that one of her compo-

sition,

sition, should any way intermeddle with Armes.

But, that vvee may descend againe a little lower, to creatures of our ovne moulde; doe wee not plainlie see, that in the dispensation of spirituall gifts, there is so great a difference, and varietie, that hee who hath the spirit of wisedom, may want the vterance of knowledge? he that hath fayth, may be altogether destitute of the power to worke miracles? and hee that is endued with diuers tongues, may bee thoroughlie vnfurnished of the meanes to interpret them?

The reason wheroft, is deliuered

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by the mouth of *Truth*, in the 12. of the first to the *Corinthians*, to be only this, viz. that there might bee amongst vs a necessary vse one of another; and that like so many seuerall members, wee might serue for the comforting, and building vp of one and the same bodie. *Moses*, howsoeuer he excelled in all the learning of the *Egyptians*, yet because himselfe was not an *Aaron*, that could vtter things; nor a *Iethro*, that could order them in such manner as was requisite; hee was faine to craue the assistance of the one, and willingly follow the directions of the other. There is the like diuersitie in the distribution of such gifts as are vsuallie

tear-

tearmied naturall: so that he who
is swiftest in running, is not al-
waies the nimblest in wrestling.
Castor gaudet equis; ovo prognatus eodem, pugnis. Euery man hath
his speciaill talent giuen him frō
aboue; and ought therefore to
endeuor, as much as in hini lyes,
to beautifie, & adorne that *Spar-*
ta which is besalne him. For,
who soever shal attempt further,
hee shall but manifest his weake-
nesse, and reape deserued laugh-
ter for his recompence.

Antony, angling one day in
the presence of *Cleopatra*, grewe
discontent because hee caught
not any thing: but she, percei-
uing it, willed him (in smyling
manner) to lay-by the lyne, as

fitter

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fitter for the Egyptians to handle, then for him, whose handes were better taught how to subdue whole Countries, and conquer Kingdoms, then how to manage so mean an instrument.

Hence is it, that to giue out confidently of any man, & without exception, that he is skilfull in many things, is but secretly to insinuate, that hee is eminent in none. Mans judgement and capacitie, is bounded with verie strict limits. And it is a prouerbe no lesse true then ancient, that he which grypes at most, doth alwaies lightly fasten vpon least. Wherfore, what-ere hee be, that desires to advantage his friende by any commendations, let him

instance

instance his speeches alwaies on particulars: besides, let him haue regard to the qualitie of his person. *Philip*, hearing his sonne *Alexander* sing wonderfull well at a certainte banquet, whereto himselfe was invited, did not stick to vpbraid him with his excellencie therein; asking him, if hee were not ashamed to be so skilfull in a facultie, which was so farte belowe him: thinking, it should seeme, that the following of such things, as were no lesse ful of vanity, then voyde of profit, might argue a neglect of honourable enterprizes; and so fal out to be preiudiciall to his the growing reputation, rather then otherwise.

And

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And indeede *Prayses* are no way gracefull, vnlesse they be presented with the troupe, and in the traine of such as are proper vnto vs. It is a kinde of scorne and indignitie, to pryeze a man by such abilities, as holde not some decent correspondencie with his ranke; as likewise by such as ought not to be the chiefe and principall in him. And this, *Demosthenes* knew full well: who having alwaies been a professed enimie to the fore-saide *Philip*, King of *Macedon*, & hearing that *Aeschines* and *Philocrates* highlie commended him for that he was well-spoken, faire of countenance, & could with ease swallow downe the largest cups, did

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not

not sticke to retort their speeches backe, to his disgrace ; telling them, that none of all those qualities, were any way beseeming the person of a prince. For, the one was rather the propertie of an *Advocate* ; the other, of a *Woman* ; & the third, of a *Sponge*. So that prayses, vnlesse they be somewhat suitable to the estate, & condition of the partie whō wee praise, they may prooue to be burthensome vnto him , rather then otherwise ; and therefore, due consideration must be had of those things, for which we goe about to commend such as wee affect, before we doe apply the; though of themselues, and without extrinsecall relation,they be

42. lot
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neuer so laudable. For, that which is a beautie in one face, (the right proportion of lineaments well considered) may be a blemish in another.

The fourth and last consideration, is the end *Why*. Mens actions can not well be construed by a better rule, then by the scope whereat they ayme. The first apparances of thinges are very dangerous, and deceitfull: and therefore, out of them it is impossible to extract a settled iudgment of their sequel. The end alone is that, which must intitle them by the attribute of good, or euill. VVherefore, howsoeuer wee are bounde to giue our neighbours proceedings a cha-

ritable interpretation ; yet in those thinges, which may somewhat neerelie concerne our selues, and vwherein wee discouer not the drift of their desaignes, a wise distrust, and slownesse of beliefe, is not prohibited. They are the sinewes of wisdome: and whosoeuer is so nyce and scrupulous, as to refuse the benefit of them in this case, is no way to be pittied, if at length he reape the fruite of his supersticious follie.

Many there are, that haue hony in their mouthes, but wormwood in their hearts; and like vnto our Ower-men, looke one way, and row another: which, *Alfonso* king

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of Naples, very wisely discouered in a certaine Gentleman, that was a follower of his Court. For, hauing one day (with no better intent, thē to make the smoother passage for his calumnious detractions) exceedingly commended vnto him the worth, & good deseruing of one, whom he hated euен vnto death ; Surelie, said the King to those that were about him, this fellow goes about to lay some snare wherein to entrap his enemy. And heerin was hee nothing deceiued : for, shortly after (when by reason of his former commendations , hee thought his speeches might pass without suspicion either of enuie or malice) he came

vnto him with a contrary note. Wherefore, it behoues euerie man to stande warily vpon his guarde; as well for other mens good, as for his owne. *Fronti nulla fides.* Harpies haue Virgins faces, but Vultures talents: and the Hyæna, though it looke like a friend, deuoures like a foe. This world is a Theater, wherein nothing is represented vnto vs, but in a personated fashion. Looke into *Epeus* horse; and whatsoeuer the outside promise, you shall find in the bowels of it, the destruction of *Troy*. It may well argue a generous spirit, but with all, a want of judgement in anie man, that on the suddaine shall repose much trust, & confidence.

ESSAYS POLITICKE

Eccle. 13.

in a reconciled friendship . The Lyon is a Lyon, though he shrink vp his clawes : & there be many, who (notwithstanding they pretend a sincerenesse of loue, and affection, in all their dooings) want not a wil to conceiue a mischiefe, if they had means, & opportunitie to effect it . *Tacitus*, making a briēfe recapitulatiō of those causes, which brought *Agricola* into disgrace with *Domitian*, among others, rankes these kind of persons , as the chiefe. *Causa periculi*, saith he, *non crimē vllū, aut querela læsi cuiusquā: sed gloria viri; ac pessimū inimicorum genus, laudantes.* That which endangered him, was not any crime in himselfe, or complaint in o-

thers :

thers: but the greatnessse of his worth; and (the most dangerous kinde of enemies) those that cōmended him. And indeed, in the courts of Tyrants (where, as Tacitus reports, *honores pro crimine*, honorable atchiuements are accounted capitall offences; *et ob virtutes certissimum exitium*, and Vertue is rewarded but vwith sure destruction) there needeth nothing to procure the downefall of a hated enemy, but a cunning applauding of his once suspected merits. *Sinistra illic erga eminentes interpretatio; nec minus periculum ex magnâ famâ, quam ex malâ.* It is the nature of those inhumane Cannibals, to growe icalous of such

In vita
Agric.

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abilities as are reported to be so excellent in others ; and wherof they find so great a want, and defect in themselues . Their owne vicious disposition, makes them apt, and prone enough to interpret the nature , and qualitie of mens desires, by the greatness of their deserts.

*Annal.
lib. 14.*

Hence was it that *Tigellinus*, a man renowned vnder the gouernment of *Nero* for diuelish practices, that hee might with more ease, and lesse suspicion, effect the ouerthrow both of *Plautus* and *Sylla*, began (as our historian saith) *metum principis rimari*, to search the feares, & ialousies of his Soueraigne : which after hee had once found out, he

did

did so cunningly worke vpon them, that with commeding vnto him their Nobilitie, together with their sufficiency, he brought him shortly after, to be the bloody actor of that vnhappy Tragedie, whereof himselfe had bin the accursed author. But Princes are not alwaies to be burthened with the disastrous euents of such proceedings. They doe but as weaker Patients, who by the counsaile, and advise of their Physician, doe swallowe often times a deadly poysone, in stead of a wholesome drug: themselues beeing altogether vnable to discouer the deceit, when arte and skill hath cunninglie disguised it. In fenny regions, saith *Varro*,

*I. Dere
Rust. 15.*

Cap. I.
Praxis
Medic:

there are certain creatures bred,
of quantitie so small, that no eye
can possibly discerne them; which
beeing drawn with the very ayre
thorough the nostrils, into the
braine, and through the mouth,
into the body, are afterwards
the cause of many dangerous dis-
eases. Thus, in the head of an Ital-
ian (as Holcrius writes) was
engendred a Scorpion, & that by
his often smelling to the herbe
Basile. For eu'en so likewise may
those little Atomies be snuft vp
with the ayre. No maruaile then
if, with the prayses of an ill-aff-
fected minde, there steale into
the eares of Princes, that which
may poyson, and corrupt their
judgement, mouing their fancies

to a causelesse iealousie of the partie praysed.

All men are prone to belieue those things, that cary any shewe with them of securing, either themselves, or their estates; as likewise to distrust the contrary. And howsoeuer a *Cæsar*, or a *Guisard*, who never vnderstoode the meaning of that worde *Feare* (out of the height of their vndaunted courage) might in a carelesse maner seeme to neglect the true relations of intended treacheries, or (scorning as it were a strict enquirie) confront them only with an invincible spirit, & say, *On n'oseroit*, they dare not attempt it: yet where wisdom is vs'd as an ingredient to qualify that, which

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exceedes in cyther, they may be
takē as soueraine preseruatiues,
and that without feare of preju-
dice to a generous and vertuous
mind.

But, that wee may not leese
our selfes in things extravagant,
let vs draw some-what nearer to
our home. There are another
kinde of cunning vndermyners,
who, when they see their aduer-
saries, or such as they affect not,
advanced to any place of digni-
tie, the discharge whereof, re-
quires an extraordinarie suffici-
encie, will not let, as often as oc-
cation is giuen, highly to com-
mend their worth: but, if we ob-
serue them, it is neuer lightlie,

but

but with disabling them in the
maine. Thus hath Subtiltie been
oftentimes the supplanter of true
Desent, and craftie *Ignorance* the
deposer and dispossesser of an a-
ble *Vertue*. Thus was Taurion
wrought out of the gouernment
of Peloponnesus by Apelles, whilst
hee perswaded the King that hee
should doe well, to employ such
worthy men as hee about his per-
son: which consideration, serv'd
but as a colour to shadow his si-
nister aimes; for, his direct and
principall end, was to invest a
creature of his owne with that
charge and dignitie. Wherfore,
it behoueth Princes, not to give
too much credit to the informa-
tions that are giuen them by o-

thers, of such as they employ in any charges of importance; but for their owne safety, and theirs, to haue a certaine experimental knowledge, of themselues.

The Fencer some-times cunningly takes his ayme at the foote, when his intent is to reach the head: and many men, by blaming the seruaunt, haue sought the ouerthrowe of the Maister.

Francis Sforza, being very desirous to remoue both *Troilus* & *Peter Brunorus*, two Leaders of no small account, from the service of *Alfonso*, king of *Naples*, framed a Letter, in the end whereof he willed, that without delay they should put in execution the

consultations that had past betwixt them; which he conueyed in such manner, as it fell into the handes of the king: who, vnderstanding the contents, sent them therevpon as prisoners into Catalogne; and by that meanes, deprived himselfe of the benefit, & vse of two experienced Comanders, and gaue his enemy that contentment which hee looked for.

I could instace the truth of this assertion on many more examples: but I am call'd away by another kinde of sinister prayfers, who are not absolutely led with any malicious intent to offend others, but onely with a desire to benefit themselues; & these are

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usually termed flatterers. Their end is altogether different from the former: and howsoeuer they prooue to be no lesse hurtfull then any of the rest, yet is it but by accident, and as the Ivie, corrupts the wall which it embraceth. But because they are easilly discerned by purer judgements, and such as are not tainted with anie
humorous Selfe-conceit, I will

heare leauue both them.

& this discourse.



Of Paines & Industrie.



Here is no better marke of a true generous disposition, then to attempt those things, which are hard to bee attiued. The easinesse of doing, worketh oftentimes in some, an vtter distaste of what is to bee done. *Ingrata que tutu:* Vertue admits not facilitie for her companion; the path shee treads, it must be rough and thorny. No

acci-

accidents haue power to make her turne her backe. Labour and paines, are the onely foode wher-with she fets herselfe. The threats of Tyrants, tortures, and torturers, are so farre frome dismaying her, that they serue rather to breathe a second life into her.

*Duris ut ilex tonsa bipennibus
Nigræ feraci frondis in Algido,
Per damna, per cædes, ab ipso
Dicit opes, animumq; ferro.*

Like a ropt Elme, whom harder Axe bereaues
In Algid's fruitfull soyle
of his blacke leaues,
Through losse, through slaughter, and excessive paine,

Euen from her wounds
she gathers strength againe.

It is no part of hers, to go creeping into a hollow Cauue, or bee beholding to a massy toombe for freeing her from the strokes of an incensed fortune. She breaks not off her intended purposes, neither dooth she alter her propounded courses, what-soeuer storm, or tempest is like to happen.

*Si fractus illabatur orbis,
Impavidam ferient ruinae.*

Though the wide world, (fall,
being broke, should chance to
Her may the ruines hurt,
but not appall.

No: 't is in vulgar, and adulterate spirits, that the soule of

.p.d.10t

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Motion is whollie derived from
the likelihood of Action. *Avida
est periculi Virtus*: true noble dis-
positions, cannot relish any en-
terprize, further then it is sea-
ned with difficulties & dangers.
Edward the third of *England*, un-
derstanding on what nice tearms
the life of the Blacke-Prince, his
sonne, did stande, when at the
towne of *Crecy* (by reason of the
great advantage the *French* had
of him, both in multitude of
men, and commodiousnesse of
place) he was (in all mens iudge-
ments) accounted but as matter,
out of whose ruines his enemies
might frame vnto themselues a
glorious victorie: and fearing
least by sending fresh supplies,

he might hap to derogate from his transcending reputation, returnes him no better comfort, then this short answere could afforde him ; *Tbat eyther bee must win the field, or lose his life : himselfe would remaine a witnesse of his valour, ready to second what he had begun, when need required.* This vnxpected message, in so great a necessitie, from a father, was so far from dismaying him, as that it rather added vigour to his strength : so that, considering with himselfe if he ouercame, his glory would be the more ; if hee were overcome, it could not be much lesse ; hee hastens to the field, giues the onset, & ennobles both the day, and place by

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the fall of thirtie thousand of his adversaries, 1500. of them bee-
ing *Earles*, *Barons*, and *Gentle-
men* of note: which, like a dan-
gerous feauer, did so shake eue-
rie particular member of the
Realme of *France*, as that long
time after, it lay bed-rid of that
ouerthrow. And indeed, the de-
spaire of conquering, yea, and
some-tymes the feare of beeing
conquer'd, hath to many Armies
been the onely meanes, by which
they haue obtained what they
little sought for. Witnes the first
iust battaile, which the *Romans*
fought against *Hannibal*, vnder
the conduct of *Sempronius* the
Consull: in which, a troupe of
well nigh tenne thousand foote-

men

men were seised on the suddaine
with such an affright, that not
seeing which way els they might
make passage for their fainting
basenes, they cast themselues a-
thwart one of the thickest ranks
of their opposites, which they
pearced with a wonderfull furie,
to the great amazement, & dis-
comfiture of the *Carthaginians*:
but (alasse!) 't was but a shame-
full and dishonourable flight,
bought at the same pryce they
might haue done a glorious and
renownmed victorie.

Julius Cæsar made knowne
vnto the vvorlde the singular
prooffe of his valour, vwhen be-
ing (with his Cohorts) to passe
the Riuier *Rubicon* (which was

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the vtmost bound & limit of his
Prouince) and hauing weighed
with himselfe, the danger that at-
tended so high an enterprize
(wheras *Peace* and *Safetie* offred
to kisse his feete vpon the altera-
tion of his proceedings) he sets
vp his rest, throwes the dyce, and
in a desperate resolution, cryes
Hauē at all: intending, it should
seeme (rather then hee would
misle the purchase of his aymes)
to polish and fashion out his thé
rough-hewen fortune, with the
edge of his subduing sword; and
to make way for his ambitious
hopes, through fieldes of Iron,
and streames of blood, to that
imperiall dignitie, where-with in
the end, hee saw himselfe most

hono-

honourably possest.

That Vertue is but weake, and ill deserues the grace and credit of so high a style (being of it selfe vnable to giue life to any heroi-call dessigne) that cannot with a fixed countenance out-stare the threatening eye of Danger, and make day for them, through all opposed discouragemēts what-soever.

Pelopidas, beeing advertised that *Alexander* came against him, with a farre greater Armie then his, was nothing moued ther-with, but aunswers presentlie: *So much the better; wee shall subdue the more.* The *Lacedemonians* were neuer wont to aske, πόσοι εἰσι, how many are our en-

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mies; but πολεις, where be they: knowing their valour to be of so sounde, and strong a temper, as could not any way bee daunted with advantages. And this same warlike humour, which was naturally bred in them, hath vpon vrgent necessitie beene found in many.

It is an errour therefore, and an ouer-fight (which in a skilfull Commander merits no excuse) To deprive his enemies of all meanes & opportunity of flight; enforcing them to exercise the strength of their hands, whē their owne basenes would willinglie (perhaps) haue embraced any occasion, that might haue put in vse the swiftnes of their heeles.

It

It was *Scipios* opinion; *Viam hostibus, quā fugiant, muniendā.* For indeede, there is nothing so hard to bee withstoode as armed Feare. Those of *Gaunt*, perceiving *Lewis*, Earle of *Flaunders*, vnwilling at all hands to receiue them againe into his fauour, vnlesse with halters about their necks, they would aske pardon of him for their past offence; assembled themselues together to the number of 5. thousand; went and confronted his Army offerte thousand; ouercame it, and free'd themselues whollie from that Despotical kind of gouernment, to which before (vpon indifferent tearms) they offred to submit both themselues & theirs.

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The Earle of Fois, who in lesse
the thre monlhs (shewing him-
selfe a Captainc, when hee was
scarce a Souldier) had with such
valour, and celeritie , ennobled
his name, by so many victories
obtain'd in *Italie*, against the
Spanyards, in the yeere 1512. was
slaine by a troope of their *Infan-*
trie, whilst hee stroue to perfect
his victorie; beeing not able to
endure, that (all the rest beeing
scattered and discomfited) it a-
lone should depart the fielde as
tryumphant, with her ranks vn-
broken, and vnsever'd.

It is not good therefore for a-
ny man to presume too much
vpon his fortune. *Vitrea est: tunc*
cum splendet, frangitur. And, as the

French

French prouerbe dooth testifie,
Par trop presser l'anguille, on la perd: he that grypes an Eele too hard, is in danger to lose it. Many haue had the victory snatched (as it were) out of their jawes, & themselues become the dishonourable pryeze of whome they had earst most honourably surpryz'd, for not making a golden bridge for the retyring forces of their enemy to passe ouer: So great a power hath necessarie, to rowze vp the drowsie courages of men, and to enflame their paler livers, with a resolution to sel their liues at as high a rate as possibly they can, rather then offer themselues *gratis*, and vnrevenged, to be like sheep slaug-

tered

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tered by the furie of their adver-
sarie. *Vna salus victis, nullä spera-
re salutē.* What greater motiues
or encouragements could haue
been vsed, to support the weak-
nesse of a yielding Armie, then
those which *Veetius* applyed to
his soldiers, when hee perceiued
them to faint vnder the furious
encounter of the *Romans*? What
(saith hee) are you desirous to see
your houses, your wiues, your parēts
& your children? follow me. There
are no walls, nor rāparts, to inter-
rupt your passage: Armes only are
oppos'd to armes: your valour doth
altogether equall theirs: but now
necessitie giues you the upperband
of them. And indeed, where haue
we seen greater valiancie, then in

those desperate troopes, that like
Catilines sedicious followers, *di-*
vicias, decus, gloriam, libertatem,
atq; patriam, in dextris portarunt;
carried their wealth, their honor,
their freedom, and their country
in their hands. Witnes those se-
verall inundations of warlike ele-
gions, which the populous fruit-
fulnes of *Scythia*, and the rest of
those colder clymats in former
times haue afforded; who want-
ing place to inhabit in at home,
haue sought abroad, & by vertue
of their swords, entitled theselues
in most of the chiefeſt parts of
Christendom, disſeizing the right
owners, and making themſelues
Franc-tenāts of their kingdōs, &
poſſeſſions, both in law, and deed.

The

or. 10.
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The profe heereof wee may see in the *Longobards*: who beeing driven (by want) to forsake their natiuue soyle (which was an Island in the *Alman-sea*, called *Scandinavia*) entred into *Italie*, made theselues absolute Lordes of *Gallia Cisalpina*, and styl'd it afterwards (in remembrance of their so wonne conquest) by the name of *Lombardie*: as likewise in the *Huns*, and *Garians*, who vnder the ensignes of that victoriouſ, and ſo renoumed *Attila*, their king, after his expulſion out of the territories of *France*, poſſeffed themſelues with the whole Country of *Panonia*, and by a compound name, called it *Hungaria*. And, that we may draw a

little

little neerer to our owne home; the Normans (a people gathered together not onely from Denmarke, but from Suedland, and other Septentrionall Countries there adioyning) tooke such sure footing in Neustria (by thē now Normandie) during the time that Cbarles, surnamed the Große, cōmaunded it, that hee was faine, considering hee could not doe otherwise, to graunt it thē, conditionally they would acknowledge thēselues euer after, liegehomagers for it to the Crowne of France.

Vertue is neuer in her proper clement, but when death & danger seeme to haue hemm'd her in on euerie side: shee scornes the

pryze,

pryze, whose purchase requires
not the vse of all her nerues. *Im-
peria dura tolle, quid virtus erit?*
saith the Tragick. *Inveniet viā,
aut faciet:* Wherefoeuer shee be-
come, she will either find a way,
or make one. No calamitie is of
power sufficient to bring her vn-
der. This Maiesty alone, knowes
not what it is to suffer checke: it
can neither be elevated, nor de-
jected. Her greatnesse (like the
highest heauens) is alwaies firme
and without clowdes. Are you
desirous to see her? you shall
finde her in the Temple, in the
market, in the Court: you shall
finde her standing at a breache,
or scaling of a wall; her garments
dustie, her countenaunce all

tann'd, and her hands as hard as Iron. VVherefore, whosoeuer is possesst with her, let him prepare himselfe for dangerous assaults.

The Gladiator thinkes it a disgrace, to see himselfe compos'd with one, cyther in strength, or skil, inferiour to himselfe; knowing (as it is indeede) the victory cannot be glorious, which is not dangerous. *Bellum cum captivis, et feminis, gerere non possum: Armatus sit oportet, quem oderim,* said Alexander. And at the games of Olympus, hee vwould not runne, vnlesse hee might haue Kings for his competitors in the pursuit of the victorie.

Paul. Aemilius, by reason of the

base,

sp. 101
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base, and fearefull speeches, that
issued out of the mouth of Perse-
us after his captiuitie, thought
himselfe nothing honour'd by
the ouerthrowe of so faint, and
cowardlie a foe.

*In Tauros ruunt Lybici Leones:
Non sunt Papilionibus molesti.*

Against stout Bulls
the Lybian Lyons hie:
And ne're molest
the weaker Butterflic.

The like doth Fortune; Fortissi-
mos sibi pares querit, shee lookes
out the strongest for hir Antago-
nists: the rest shee passeth ouer
with disdaine.

Transit tutos Fortuna sinus:

Me-

*Medioq; rates quærit in alto,
Quarum feriunt supp̄a nubes.*

Wherefore, whosocuer hee bee,
whose happinesse was neuer sha-
ken with any rough encounter,
may rest assur'd, that she sees no-
thing in him able to sustaine it ;
so that he need neuer feare her.
His own basenes doth sufficient-
lie secure him.

*Servantur magnis isti cervicibus ungues ;
Nec gaudet tenui sanguine tanta fitis.*

Shee seekes a *Mutius*, when she
is arm'd with fire : and glories in
his vertue , that (like *Fabricius*)
can shewe himselfe an *Atlas* a-
gainst her vnder the heauy bur-
then of *Pouerty* : or that can with
Rutilius, cōfront her in the force

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of banishment: or with *Regulus* outstare her in the horrible aspect of hell-bred tortures. Giue her a *Socrates* for her adversarie, that can swallow poyon with as vnchang'd a countrenaunce, as hee would a delightfull potion: or a *Cato*, that dares challenge the field of Death, and hold him at hard play with his owne weapons, and then she is pleaseid. An easie yielding spirit, she esteems a subiect too vnwoorthy for her ambition to worke vpon. Wherfore, whosoeuer shall at all times haue beene so pampered vwith prosperitie, as that hee neuer felt the heauie hand of *Affliction*, let him not glorie in the mildnesse of his starres, attributing

that

that peaceable , and calme tranquillitie to the goodness of God towardes him ; for this were but to flatter himselfe in an erroneous opinion . Let him rather take notice of his owne defects , and be assur'd , that hee is altogether destitute of that heroicall , and generous heat , that should enable him to make head against *Aduersitie*, and is therefore purposelie past ouer . Had he beene a *Samson* , many thousand *Philistins* should haue bent the force of their malicious minds against him : or had hee beene a *Dauid* , a Lyon should haue beene sent to try him , and a Giant to provoke him .

Did the all-seeing Eye of heauen

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discerne but the least sparke of
vertue in any, he would not suf-
fer it to lie buried vnder the em-
bers of a secure, & vncontroll'd
estate: some stormy accident, or
other, should haue serv'd for
winde to kindle it, and make it
blaze foorth to the sight of the
whole world. Had not *Rutilius*
bin wrongd, his innocencie had
nere bin knowne. *Illustrat for-
tuna aliquos, dum vexat.* Crosse
accidents are often-times the
publishers of a concealed ver-
tue. *Zeno* knew himselfe fitter for
a Philosopher, then a Merchant;
yet seeing the life hee led was
both pleasant, and profitable,
he was loth to giue it ouer, to im-
brace the other: but hauing vn-

derstood

derstoode that the shippes hee had at sea, beeing very richly laden and vpon retурne, were cast away, he did then acknowledge a superior prouidence; and out of a carelesse apprehension (it shold seeme) of so great a losse, tells *Fortune sheweth well to range him to the gowne, and to the studie of Philosophie. Languet per inertiam saginata virtus.* The edge of *Industrie* is cleane abated by the force of pleasure, and securitie. It is neuer busied but when some vrgent inconvenience doth find it worke.

After that man had forfeited those faire possessions, in which his Lord, and Maker (out of the

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abundance of his fatherly loue) had placed him, & was enforc't thereby with his posteritie to shift for himselfe in so vast, and desolate a wildernesse, as the world was then; how quicklie sundry arts Mechanicall, which otherwise perhaps had ne're bin heard of, were found out, who can be ignorant? *Want* was their mother, howsoever *Plenty* afterwards fell out to be their Nurse. Yea, the like may bee likewise seene in creatures of an inferior nature: and hence is that of the *Satyrift*;

*Quis expedivit Psittaco suum xauge,
Picasq; docuit nostra verba conari?*

Where did the Parot learne
Good morrow Sir to cry,

Or

Or who the chattering Pyes did
teach, our words to proue & try?

The reason whereof, is by him-
selfe set downe in the verses fol-
lowing.

*Magister artis, ingeniq; largitor,
Venter, negatas artifex sequi voces.*

That which doth art impart,
and wit bestow,
The belly, skill'd voyces
deny'd to know.

This was it, that brought them
to it, saith hee. But there are ma-
ny other respects sufficient of
themselues, without the ayde of
this, to worke the like effect in
man: as, hope of gaine, feare of
danger, & such like. Yet there be
many of so effeminate, and soft a
disposition, that they are readie

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to swoyne at the very first allarū
of any sinister, and disastrous ac-
cident: and whereas they should
employ themselues in seeking to
redresse what they cannot avoid,
stande gazing one at another in
the greatest dangers, expecting
ayde from the immortall Gods
but not remembryng , that (as
the Grecian prouerb saith) they
must σωντικαὶ και χειροὶ νίνεν, adde
their owne industrie to th'invoca-
tion of divine assistance ; and
not be followers of that *Rustick*
in the *Apologue*, who, when his
cart was layd fast vp in the mire,
stood still, and lookt vpon it, de-
siring *Hercules* , by his celestiall
power, to helpe him out with it:
who beeing present, bad him put

his

his own hand to the wheele, prick
forward his Oxen, and so cal vp-
pon G o D. For, as Cato saide in
his aunswere to *Julius Cæsar*, *Nō*
votis, nec supplicijs muliebribus,
deorum auxilia parantur. Gods
helpe is not gotten onelie by
wishes, prayers, and womanish
supplications. It is by watching,
by labouring, & taking good ad-
vise, that matters gaine a pro-
perous and true successe. *Vbi so-*
cordiae, atq; ignavia te tradideris,
ne quicquam Deos implores: irati,
infestiq; sunt. If thou giue thy self
ouer to sluggishnes and sloth, in
vaine doest thou call vpon him:
hee is displeased, and offended
with thee. The clay, vnlesse it be
thoroughlie wrought, cannot

(60) 100

possi-

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possibly receiue the forme or fashion of a pot. *Ceres*, when shee shewed *Triptolemus* the vse of Corne, shee gaue him this *aviso* withall, Ἀν μὴ καθάρης, καὶ ἀλέσῃς, τὸ μὲν φάγυς: vnlesse thou cleanse, and grind it, thou canst neuer eat it. Insinuating as it were thereby, that no man could possibly attaine any thing, to the purchase whereof he added not his owne industrie.

Charles the Emperour bore for an *Impresa* the signe *Capricorne*, the constellation vnder which he was borne: and the word that gaue it life, was *Fidem fati virtute sequemur*: Our vertue shall pursue that, which our fate hath promised; A *Motto* fitting the

person

person of so noble and victorious a Prince. For, in euery action, it is G o D that giues the matter: but wee are they that must second him in the giuing of it forme. Hee doorth nothing that concernes vs, without vs; no, not so much as saue vs. *Dij laboribus omnia vendunt.* VVithout pains & industry nothing can be got; & with it, most things may:

Et labor ingenii miseris dedit.--

Demosthenes had many imperfections, which in an *Orator* were much vnseemely: to redresse the therefore (saith Valerius) *præliatus est contra rerum naturam,* hee made open warre against Nature, and vvent his way at length with triūphant conquest;

hauing

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hauing by the obstinacie of his owne minde , maister'd the malignitie of hers: wherevpon it was rumour'd , that his Mother had brought forth one *Demosthe-*
nes, & Industrie another. Wher-
fore, though it be somewhat trou-
blesome to take paines, yet once
learne of a Mimik,

Feras quod ludit, ut quod prodest, perferas.

Beare that, which dooth a little
displease thee , that thou maist
beare away that, which wil much
profit thee. *Fortiter malū qui pa-*
titur, saith the Comike , post po-
titur bonū. Sowre accidents are
seasoned with sweet events ; and
stormie tempests, are often fol-
lowed with quiet calmes . And
this was, though obscurely , yet

most

most elegantly set out by *Ho-
mer* in that herbe *Moly*, to which
he attributes a blacke roote, and
a white flower; signifying the
troublesomnesse of labor by the
one, by which that tranquillitie
of mind is obteyned, which is
the reward of an absolute
virtue, expressed in
the other.

(**)

Can-

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Cautions in Friendship.



T was not without reason, that *Anacharsis* when he slept, was alwayes wont to hold his right had on his mouth, and his left hand on his naturall parts; as if the one had needed a farre stronger restraint then the other. For there are many men of such a temper, that they can with greater patience endure to carry burning coales in their

breasts,

breasts, then secrets : and hence is it, that those thinges often-times, which are whispered in the eare, are presently after publisht in the Market.

There are few, that can say, & say truly, as that *Græcian* of former times did, who beeing told that his breath did smell, answered, that it was by reason of the many secrets, which had a long time layne rotting, and putrifying within him. Nay, many are neuer quiet, till they haue vnburthened their bosomes of what they goe with (and that often-times without anie respect, or choyce) vppon the first they happelie encounter, thogh the matter cōcerne either

them-

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themselues, or their friends neuer so neerely: but (alas!) in the end, they reap the fruit of their vnauided folly. It is an ancient saying, but very true;

*The good, or ill hap
in all a mans life,
Is the good, or ill choyce
of a friend, or a wife.*

Wherin, the clearest, & best discerning iudgements, may easilie be deceiuied. Many haue honyn in their mouthes, but a Razor at their girdle: and few doe vs to carry a map of their mindes engraven in their forheads. *Multis simulationum involucris,* saith the Orator, *tegitur, et quasi velis quibusdam obtenditur uniuscu-*

iusq;

iusq; natura. Frons, oculi, vultus
persæpementiuntur; oratio sæpissi-
mè. *Dissimulation* hath set her
foote vpon the throat of *Simpli-
citie*; and how-soeuer it be good,
yet is it dangerous to measure
others by our owne innocencie.
The Marquess of Pescara, was
wont (as *Guicciardine* reports) to
draw men into dangerous prac-
tices, and afterwards, by his du-
plicitie, and double dealing, to
discouer them himselfe; making
other mens offences, the first
step to his owne greatnessse.

It was not mine enemie, saith
the kinglie Prophet, that disgrac-
ed mee, for then I could haue
borne it: neither did he that ha-
ted mee, extoll himselfe against

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mee; for then would I haue hid
me from him: but thou ; a man,
whom I pryz'd as deerely as my
selfe, my guide, and my familiar:
who sweetned our secrets by im-
parting them together, and went
in each others companie to the
house of the Lord.

As who should say, 't was not
my open enemy, nor my known
aduersarie, that wronged me: but
hee whose friendship I esteem'd,
not onely for worldly respects,
but likewise for the zealous, and
religious affection , which hee
seem'd to nourish in his bowels
towards the house of the Lord,
't was he, 't was he that deceiuued
me. Hence was it that *Antigonus*
in his prayers, was wont to desire

the

the Gods they would defende
him against his friends. And be-
ing demaunded, why not rather
against his enemies : from them,
saith he, that openly professe ho-
stilitie, I can easily beware ; but
from those that vaile a wrink-
led hart, vnder a smiling counte-
naunce, I stand in need of divine
protection. And indeed, feare-
ful distrust secures vs frō the ma-
lice of the one: but fearlesse con-
fidence betraies vs to the trea-
cheries of the other. Who but
our Sauior *Christ* could haue di-
scouered the secret practices of
Judas? considering how forward
he was to kisse him, & likewise to
performe all other ceremonious
offices of loue that wer required.

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Ave is vttered often-times by some, who if their tongues shold not belye their harts, *Care* wold sound the trueſt in their mouths. *Joab* takes *Amasa* by the bearde to kiffe him, when he intends to kill him: and indeed, as the Poet witnesseth;

Ouid.li. I
de arte.

*Tuta, frequensq; via est,
per amici fallere nomen.*

It is a ſafe, and common way,
by friendſhip to deceiue.

And *Socrates* therevpon exclai-
meth; φίλοι, ψόλεις φίλοι: Friendes,
there is not any man a friende;
meaning ſuch a one as the Co-
mick speaketh of, *Cui tuam rem
cūm credideris, ſine omni curā dor-
mias*: to whom, when thou haſt

com-

cōmitted any businesse that concernes thy selfe, thou need'st not interrupt thy owne sleepe, with careful thinking on't. Some such there are, but not in euery soyle: they must be sought for amongst liberall Arts; amongst honest, & vertuous offices; amongst painfull, and industrious exercises: thy sumptuous entertainement affoordes the not. *Quæ inter pocula contrahitur amicitia,* saith Seneca, *vitrea est, & fragilis.* Cup-friendship, is of too brittle and glassie a substance to continue long.

*Huc quē cœnatibi, quē mēsa paravit amicū,
Esse putas fida pectus amicitie? (nonte;
Aprum amat, & mullos, & sumen, & ostrea,
Tam benē si cœnem, nōster amicus eris.*

Martial.
lib. 9. E-
pigr. 15.

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Whom plentious meales,
and tables make thy friend,
Think'st thou, his loue
can haue a trusty end ?
He likes thy daintie cates;
hee likes not thee :
Make mee such cheere,
and thou my friend shalt bee.

These are like the *Swallow*, that
changeth her habitation with the
season; and when comfort faileth
her in one place, repaireth pre-
sently to another : & such a one
was *Crottos* mouse ; for while he
was in prosperitie, it fed conti-
nuallie with him : but his house
beeing set on fire , it fled imme-
diatlie from him. Whervpon he
tooke occasion to frame this di-
stich,

stich, not so much to denote the vngratefulness of so imperfect and base a creature, as the mutabilitie, and fleeting disposition of trencher-amitie :

*Vixisti mecum, Fortunâ matre; novercâ,
Me fugis: at poteras aqua, et iniqua pati.*

Thou wast cōtent to liue with me while Fortune was a Mother : Whē she a cruel stepdame grew, thou left'st me for another : But if so thou a creature vile, and thanklesse hadst not bin, Thou wold'st nothauē deny'd to the troubles I was in. (share

Hee therefore (saith Seneca) dooth mainly erre , *qui amicum in atrio quærit, in convivio probat* ; that seekes a friend in the

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Court, and without further tryall, confirmes him in the Cup. It is a preposterous order, first to trust, and afterwards to iudge: a methodicall proceeding, would require an inverted course. We are to deliberate of all thinges, with our friend; but first, of our friend himselfe. There is no man so simple, but, before he intend to make vse of a new vessell, tryeth by the infusion of water, whither it be well bound, and fit to containe more pretious liquour, or no. *Alcibiades* conveighed the image of a man into the darkest part of his house, and thither having brought his friends, one by one, tolde them hee had slaine a man, and withall desired, that by

their

their ayde, & counsell, he might be so assisted, as that the murther might be conceald: All of them deny to be partakers with him in so great a fact. Onely *Callias* willingly condescends to satisfie his demaunds, by doing him the best offices, which in that case he possibly could, beeing as yet altogether ignorant of the veritie of the thing: wherupon hee made no difficultie to embrace him euer after as his bosome-friend, and confidently to impart, vnto him, the vtinost, and inmost of his secrets: yet, in those thinges by which his life might become questionable, he would not trust his Mother, for feare she might mistake the black

beanc,

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beane, for the white. Wherfore, euery man ought to be somwhat nyce and scrupulous in this kind; and not impart any thing, that may import eyther himselfe, or his friend, but with sufficient caution. For, as the *Italian* prouerb witnesseth:

*Servo d'altrui si fa, (no'l sa.
Chi dice il suo secreto, à chi
Hee makes himselfe a seruile
wretch to others euermore,
That tells his secrets vnto such,
as knew them not before.*

Vnitie neuer passeth his bounds; but remaineth in it selfe alwaies one, & is therefore called *Movæc*: but the binary number is indefi-nite, and the beginning of di-

vorce;

vorce; because in doubling the vnitie, it turnes into pluralitic.

A word, whilst it remaines in him that first knew it, is secret: but when it comes to another, it beginnes to haue the name of a common report. And howsoeuer the *Florentine* be of opinion, that with one, any thing may bee spoken, because the affirmation of the one, in case of detection, is no more availeable then the negation of the other (prouided alwaies he haue not suffred himselfe to be led by the perswasions of any, as *Plautine* was by *Saturnine* the Tribune, to commit anie part of his minde to vveryting, ywhereby his owne hand, afterwardes may bee made the

only

onely meanes to convince him; yet would I willingly giue no as-
sent vnto him. For, howsoeuer it
may seeme, for the facilitating of
treacherous, and disloyall prac-
tises, a necessarie *Axiome*, by
force whereof, the lewd Conspi-
rator being emboldned, dooth
freely open himselfe, to such as
hee is perswaded may be easily
drawn to second his mischieuous
attempts; knowing, that if his
expectation should chaunce to
faile him in any one, hee keepes
himselfe notwithstanding out of
the danger, and compasse of the
law; whose *Equitie* pronounceth
not the sentence of death against
any man, without a iust, and law-
full conviction, which in this case

(considering the many disor-
red passions, wherewith men are
led to scādalize each other) can
not be had (witnesse those seue-
rall duells, and combats, which
heere-to-fore both in this King-
dome, and diuers others , haue
beene assign'd by Princes for the
avoyding of such differences;
the staine of infamie and disho-
nour, resting alwaies, how iustly
often-times God knowes , with
the partie vanquished, whither
Plaintife, or Defendant): yet for
the concealing of honest coun-
sailes, it is very hurtful, and dan-
gerous. I call honest Counsailes,
such as concerne the publike
good of my Prince, or the pri-
uate good of my friende; which

indeed is so farre forth to be accounted good, as it stands with the good, or at least not against the good of my supreame Soueraigne; to whom, by a threefold law, to wit, Diuine, Naturall, & Ciuill, I am bounde to purchase (with my best endeuours) all the good, and safetie, that I can. I owe all fayth, & loyaltie to both; and am as a friende to satisfie with all alacritie the desires of the one, so farre foorth as they impugne not the allegiance, which, as a subiect, I am to render to the other.

But, as I would not willinglie nourish a Serpent in my bosom, which in the end should deuoure me: so on the other side, I would

not be too strict and rigorous a Censurer of his dessigne's ; least by my rash, and scandalous decla-
tions, I brand both my selfe, and him, with an opprobrious mark
of euerlasting ignominy, & that
that of the Satyrist may not bee
truly said of me ;

Stoicus occidit Baream

delator amicum.

Histories abounde with exam-
ples of this kinde : but the pow-
erfull hande of heauen hath fru-
strated the ambitious hopes of
their effected villanie ; &, wher-
as they expected honour , and
promotion , hath iustly requi-
ted them vwith neuer-dying
shame, and vter confusion. But
because a tragicall *Catastrophe*

to a friendlie discourse, might
seeme (peradventure) somewhat
ominous, I will stretch the thred
of my subiect to a further length.
There are some that fashion
themselues to nothing more, then
how to become speculatiue into
another, to the end to know how
to worke him, or winde him, or
gouerne him: but this procee-
deth from a heart that is double,
and cloven; and not entyre, and
ingenuous. And as in frendship it
argues a great defect, and want
of integritie: so likewise towards
some persons, a defect of dutie:
and such as please themselues in
these barbarous speculations, are
to be no better accounted, then
the very *Gangrenes, and Canker-*

wormes

wormes of humane societie.

*Scire volunt secreta domus,
atq; inde timeri.*

They seeke the secrets
of our house to know,
That thence in vs (grow.
some feare of them might

And indeede, if they chance to
come, where *Dissolution* is the
Steward of a disord'red familie,
their hopes flic right to their si-
nister ayme ; they gin to be be-
lov'd : but (alas!) that loue is but
the spurious, & adulterate issue
of a conscious & guilty feare:

*Carus erit Verri, qui Verre tempore quo vult
Accusare potest*

To him no kindnesse

Verres will refuse,

That, when hee please,
can Verres life accuse.

Hence was it, that *Tigellinus* (as our Historian witnesseth) to adder the better strength to his transcending fortune, endeoured (as much as in him lay) *principem sibi societate scelerū obstrin gere*, to endeare the Prince vnto himselfe, by making him a partner in his villanies: which according to his brutish expectation he cunningly accomplisht. But, those that like *Agesilaus*, who intrauailing tooke vp his lodging alwaies in the Temples, to the intent that men, and Gods might see into his actions: or, like *Julius Drusus*, who, when certaine Masons had offred him for three

thousand crowns, so to contrive
his house, as that his neighbours
should no longer enjoy that o-
pen prospect into it, which they
had: I will giue you, saith he, fixe
thousand, and frame it so, that
they may looke into it on euery
side: those, I say, that like these
men, doe all things, *tanquam spec-
ter aliquis*, as if they had a *Cato* in
their bosome, that did continu-
allie behold them, cannot easily
be toucht; or tainted vwith the
noysome corruption of such
dangerous & hurtfull flyes: nor
likewise those that shall but dili-
gentlie obserue the difference,
betweene a starre, and a *Meteor*,
a true friende, and a false: The
one, is xuribous, and inquisitiue

to learne more then he should ;
the other, is afraid to know more
then he would : following there-
in the exāple of *Philippides*, who,
when *Lysimachus* demaunded of
him, what of so many things that
were his, hee should communi-
cate vnto him ; Whatsoeuer it
shal please you Sir, answered he,
πλὴν τὰν ἀποδέχεται, so it bee not of
your secrets : distrusting it should
seeme his own imperfection, for
the concealing them ; or know-
ing (as it is indeed) *arduū nimis*
eſe meruisse Principis secretum, v-
bis si quid cognoscitur, prodi vel ab
alio formidatur. A prying eye, a
listning eare, & a prating tongue,
are all birds of one wing ; and by
reason thereof, seldome times

found

found separated one from another. For the better avoyding therefore of such dangerous inconveniences, as the commerce and societie of such intemperate persons might happelie bring with it, it would not be much amisse, secretlie to examine, what his carriage hath beene towards others his associates in former times: and thereafter as we find it, to frame a settled resolution in our selues; if faultie, absolutelie to avoyde him: if otherwise, confidently to embrace him. For to distrust without a cause, is verie dangerous: I doe but teach another to deceiue, by fearing ouermuch my selfe to bee deceiued. This was it, which did anni-

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hilate the practices of peace betweene Charles the fist , & Francis king of France , in the yeere 1528. For, hauing (in a manner) accorded all their differences, the question onely was, which of them both did best deserue to be trusted. *Cæsar* gaue out he might not safely trust him , that had once deceiued him : wherevnto, the *Orators* of France did wittily reply ; that the more hee did pretende himselfe to haue been deceiued by the King their maister , the more might the King their maister imagine he should be deceiued by him.

Hence was it that *Otho* , after the ouerthrow of *Galba*, hauing deliuered *Celsus*, *per speciem vin-*

*Tacit. hi-
sto. lib. 1.*

culorum,

culorum, vnder the colour of severer punishment, from the furie of his followers; *non quasi ignosceret*, not by way of pardon (for hee would not seem to taxe him of any crime) but, least being an enemy, *metum reconciliacionis adhiberet*, the sincereness of his recōcilement might any way prooue questionable, hee rankt him presently amongst his dearest friends, & made him withall, a speciall Cōmander in his after-wars: in which, hee behav'd himselfe as loyally, as cuer hee had done in the imployments of his formerly deposed Soueraigne. Vpon the good euent of which exāple, Lew. 12, did peraduērre ground that memorable answer,

so. Jan. 1660
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wherewith he nipt the bloody instigations of those Parasits, that, after hee was come vnto the crowne, by the decease of Charles the eight, did animate him to vengeance, against *Lewis de la Trimouille*, who during the raign of that aforesaid Prince, had, in the battaile of Saint *Aubin*, ouerthrowne his Armie, & taken him. It is not fit (said hee) a King of France should marry the quarrels of a Duke of Orleans. If he serued faithfully the king his Maister against me, who then was but Duke of Orleans; it is not to bee feared, but he will do the like for me henceforward, who now am king of France. But where wee finde a defect of loyaltie in any towards

others,

others, it is not safe to hazard
our selues vpon the hope of their
amendment towards vs.

— *Vetabo, qui Cereris sacrum
Vulgarit arcanae, sub ijsdem
Sit trabibus, fragilemque mecum
Solvat faselum.* —

It is true, that many are content to take the benefit, and advantage of a treacherous subiect against his Master, in cases of hostility; but neuer loue to put him in trust with any thing that concernes themselues: or if they do, it is with more then Juno's iealousie, or Argus obseruation.

Charles the first, during the difference betweene the *Imperialls* and the *French*, was willing to

make

make what vs hee could, of the
disloyall seruice of the D. of
Bourbon against his Lord & Mai-
ster, *Francis the first*: but howso-
euer he lov'd his actions, he ne-
uer lik't his person. His infidel-
tie had purchast him the hatred,
and dislike of all men: for, after
his arriuall to the Emperours
Court, *Cæsar* hauing entertained
him with all the friendly demon-
strations, that were possible, sent
afterwards to desire the house of
one of his Nobles for to lodge
him in: who answered the Mes-
senger with a Castilian courage,
*That bee could not but satisfie his
Maiesties demaunde*: but let him
knowe, saide hee, that Bourbon
shall no sooner bee gone out of it,

but I will burne it; as beeing infec-
ted with his infamie, and thereby
made vnfitt for men of honour to in-
habit in.

Vertue, and Vice are vtter op-
posites: and how-so-euer many
seuerall accidents, and occa-
sions may bring them to some
coplementall enterviewe, yet
is it altogether impossible to e-
stablish a true, and perfitt league
of amitie betwixt them. There
can bee no true fellowship be-
twene Light and Darknes, be-
tweene Christ and Belial, Saint
Michael and the Serpent. Where
there is a difference therefore in
Religion, there is alwaies lightly
a discordancie in affection. And
hence hath risen that deadlie

hatred betweene the *Pagan*, and the *Christian*: and among Christians, betweene the *Catholick* & the *Protestant*, the *Protestant* and the *Puritan*, the *Puritan* and others, whilst euery one contends to iustifie the soundnesse, & sincerenesse of his owne: but the Lord of heauen, the vnitie of trinitie, vnite their harts, & minds, together in the bonds of C H A R I T I E, & grant that the *Church* may not alwaies speake in a confounded *Dialect*, to the distraction of weaker *Ignorance*, who is not able (among so many divided cryes) to distinguish the voyce of her lawfull *Sheepheard*. The *Church* of S A R D I E giues out, that she alone doth liue: and

that of LAODICEA, that shee alone doth see, that shee alone is clothed : whereas, the *Holy-one of holy ones* pronounceth of the one, that she is dead ; and of the other, that she is both blind, and naked.

But, that I may not seem to gather sweetnesse frō euery flower, wandring too far from my propounded course; there can be lightly no great affection betwēen those that are of one profession, whether it be *liberall*, or *mechanicall*. *Figulus figulo*, saith the Prouerb. There can bee nothing but *Envie*, and *Emulation* betweene those that run at one, and the same goale, whatsoever

(whither Gaine, or Honour) be the proclaimed prye of their contention. The one seeketh continually to supplant the other, for his owne advantage.

*Hectora Priamide animosū, atq; inter Achille
Ira fuit capitalis, ut ultima diuideret mors:
Non alia ob causam, nisi quod virtus in utroq;
Summa fuit.*

So likewise, where there is a disproportion eyther in meanes, or mindes, there can bee no other friendship, then that *Microphilie*, which *Plato* had with *Dionysius* the Tyrant. *Quid enim communi-
cabit olla ad cæcum?* Wherein can the earthen Pipkin benefit the brazen Pot? Which consider'd, the Emperour had reason, when worde was brought him,

that a certaine Cardinall of the court of *Rome*, who before times had much affected him, was advanced newlie to the Popedom, to say, that of a trustie friend, being a Cardinall, he would becom a deadly enemie beeing a Pope: and indeede, hee did prognosticate aright; for it fell out according to his expectation. Wherefore, if thou would'st not be deceiued, *τὸν μετὰ σαύμινα*, take one, whose greatness may not ouerawe thee: & so when thou stand'st in need of his assistance, thou shalt not feare that cōfortlesse reply, which Abraham gaue to Dives in his torments; *Nimis malus est hiatus inter te, et nos: there is too great a distance betweene vs and thee.*

Last of all, there can be no safe
or settled conversation with him,
who, as the Poet saith;

— absentem rodit amicum:

*Aut non defendit alio culpante : solutos
Qui caprat risus hominum, famamq; dicacis:
Fingere quin non visa potest: commissa tacere
Qui nequit —*

Gnawes, like a Cur,
Upon his absent friend,

Or from Detraction
doth him not defend:

Affects profused laughter
At a feast,
And would be famous
For some byting iest:
Can faine the things,

Which he did never see; and
But not conceale ought
That he knowes, from thence.

Hic tigre est -- he carryes haye in
his horne ; and therefore -- *bunc
tus Romane caveto* ; avoyde his
company , if thou respect thine
owne safetie.



Of three things prejudiciale
to Secrecie.

Ethat hath made
his bosome, tan-
quam secretorum
arariū, as it were
the Storehouse, or
Eschequier of his friendes secrets,
must diligently take heede of

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three things, not suffering himselfe in any case to be vanquisht by any of them: and those are, *Wine, Women, and Anger.*

As for the first, *Momus* hauing taken a generall survey of those infinite deceits, which continually were bred, & fostered in the hart of man, did most impiouslie taxe his maker, & Creator, of indiscretion; in that hee made not some window open into his bo-som, by which, the visual beames of our externall *Sense*, not meeting with an impenetrable object, might easily discouer what was done within: but wee, that know the workes of God to be euery way so absolute, that, as the Poet saith,

— Non vllum carpere Livor
Possit opus Domini —

will with Plutarch aunswere him,
That we neede not the profane in-
vention of his fantasticall imagi-
nation, to make knowne unto vs,
the darker minds, & meanings one
of another. Wine, saith he, aoth in
a most abundant manner disclose
our inward thoughts, and vnbare
vs of that disguis'd, and persona-
ted habit, vnder the which we are
accustomed to marche. The wiser
sort of Princes therefore, accord-
ing to that verse of Horace, are
reported,

In Sym-
pos. lib. 3.

— multis urgore culillis, —
Et torquere mero, quem perspexisse laborant;
An sit amicitia dignus. —

In Arte
Poët.

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And indeed, the nature and disposition of man, dooth neuer lightly (as a certain Author wittily affirmes) open, and discouer it selfe at full, but either in *oculis*, *loculis*, or *poculis*.

One of the chiefest causes of the ouerthrowe of *Claudius*, was a word, which vnadvisedly slipt from him in his drunkennesse; to wit, *ut coniugum flagitia ferret, dein puniret*: that for a while, he would beare with the intemperancies of his wife, but in the end he would seuerely punish them: which, *Agrippina* fearing, as fatal to herselfe, went presently about, for the better preuenting of her owne end, to hasten his. And indeed, *Il vino, non ha timone;*

mone; wine, saith the Italian, hath no sterne. Wherefore, hee that tastes of it beyond the Cup of pleasure, puts himselfe in exceeding great danger of suffering shipwracke; considering how many are the envious *Rocks*, and vnsatiable *Quick-sands*, that desire nothing more, then to split such vessels in sunder, that they may see, what Marchandize the inward bulke containes. Yea, it hath been the practice of sundry Nations (and that in the persons of Embassadors) vnder a pretence of drinking healths to their Soueraigne, first to drowne their wisedome in their *Græcian* Cups, that afterwards they might draw, from them, that, which by

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meanes of it, was before kept secret to them selucs. And surelie, few or none haue euer fayled in this their enterprize; vnlesse it were by ouer-hastilie striuing to effect that, which they so earnestly desir'd: it hauing then befalne the, as it did to *Aesops WOMAN*, who gaue her henne more meat, to make her lay more eggs: but it fell out otherwise; for, through extreame fatnesse, shee surceast from laying any. And no marvaile the danger should bee so eminent. For, *Wit* is not then any longer their *Pilote*, nor the *light of Reason* the *Pole*, by which their *actions* should be cōducted to their wanted *haven*. *Judgement*, and *Discretion* are both a-

way;

way; which, like two firme anchors, should secure them in the greatest tempests, frō the mercilesse and furious violence both of *Wind*, and *Wawe*.

Quid non ebrietas designat? saith the Poet; — *operta recludit.*

And indeede, That which is in the heart of the sober, is in the tongue of the drunkeard.

How many can with right apply that answer of *Bias* to themselves? who, beeing carpt at for his silence in a certaine banquet by a fellowe, vvhose *Wit* had beeene alwaies *Traine-bearer* to his *Tongue*, answered onelie this, that *silence in Wine*, was no argument, or signe of follie: to shewe

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that his taciturnitie proceeded
not from any defect, as hee had
falsely, and foolishly surmyzed.
Surely, there are fewe, that are
possessit with so great, & marvai-
lous a moderation, & that haue
so absolute, and powerfull a cō-
maund ouer themselues, as this.
Wherfore, let him that is wise,
keep himselfe from being ouer-
taken with the envenomed cups
of this enchaunting, and sense-
bereaving *Circes*; vnlesse he make
light account of ruining both
himselfe, and others.

The second thing, are *Women*:
who with an artificiall disposing
of those seuerall beauties, wher-
with *Nature*, desirous(as it were)

to stall foorth her treasures, hath prodigally adorn'd them, haue made the spoyles of the greatest Conquerors, trophies of their victories, and led in triumph the harts, and mindes of the wised; and that in such manner, as hee that hath once suffred himselfe to be captivated by the powerfull attractiō of their starry looks, thinkes nothing to bee done amiss, that is done to purchase, of them, euен the least fauourable aspect that may be: deeming in his fond conceit, that libertie is nowhere to be found, but in the inclosure of his Mistresse armes. And because hee thinks his tongue too weake an instrument to expresse the strength, & vigor

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of his affection towards her, hee makes his heart ascend vp into his eyes, thorough which, as thorough transparent glasses, hee discouers vnto her, yet stil thinks hee discouers not enough, the very secret bed-chamber of his most retyred cogitations; Not remembiring (silly wretch as hee is) that such kinde of creatures, haue often-times beene made the instruments, to effect the downefall, and confusion of manie: nor yet weighing vwith himselfe, the vweakenesse and imbecillitie of the sex: vwhich, as it harbours in it selfe a certaine curious desire to knowve all thinges, so is it accompanied with a kinde of carelesse respect

to conceale any.

They are for the most part, $\alpha\gamma\pi\epsilon\alpha\sigma\alpha\theta\pi\alpha$, leaking vessels: and like that Comike seruaunt, *plena rimarum, hoc atq; illuc effluentes.* And therefore hath the *Spirit of the Highest* (the better to expresse the nature, and propertie of such a one) allotted her, in the sacred volumes of his diuinenest *Oracles*, the name of *Nacabab*, from the word *Nacab*, which signifies *perforare*; showing vs, as 't were, that she is no fitter a vessel, then either a *Siue*, or a *Colander*, to haue that infus'd into her, the losse whereof wee any thing regarde. A *Romane Ladie* ywas verie importunate with her husband to knowe of

him,

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him, what secret matter had that day been handled in the Senate, with great oathes, and protestations never to reveale it: he desirous to try her, made vse of his invention; tolde her that the Priests had seene a Larke flying in the ayre, νεάντος χρυσοῦ ἔχων, καὶ ἀόντος, hauing a golden helmet, and a launce: and how they had consulted together, to know whether this prodigy might portend either good, or euill to the Common-wealth. Scarce had shee heard it, but presently shee disclosed it to one of her maydes; the mayde to another of her fellowes: so that the report was spred, & known throughout the whole Palace, before hee came

thither

thither himselfe : but all of them
are not made in the same mould.
There is, sometimes, *plus virtutis in stolâ, quâd in armis.*

Nero, after the detection of
Piso's conspiracie, remembred
that *Epicharis* was likevvise of
the Faction, commaunded shee
should presently be set vpon
the racke ; imagining, saith *Tacitus*,
muliebre corpus impar dolori, that beeing a *Woman*, shee
would neuer bee able to ouer-
come the paine . But all the tor-
tures that either he, or his could
possibly deuise, were not suffici-
ent to draw from her, the least
confession of any thing, that was
then obiected against her . The
first dayes *question* she so vtterlie

contemn'd, that the very chayre,
in which they conveighed her
from the place, did seeme as a
Chariot, whereon shee rid trium-
phing ouer the barbarous as-
saults of their inhumane cructie.
The morrow following, beeing
brought thither againe, to play
her Maister-prize vwith impious
Tyrannie, her courage (after
many rough encounters) remai-
ned so vnshaken, that *Wrath* it
selfe grew mad, to see the stroaks
of an obstinate, and vntenting
furie, fall so in vaine vpon the
softer temper of a *Woman*; and
therewpon, did adde new vigor
to the hands of her tormentors:
which shee perciuing, tooke a
scarfe from about her neck, and

with it (to manifest their weake-
nesse in her fall) knits vp within
her bosome the knowledge shee
had of the fact, together with
that little remainder of Spirit,
vwhereof by force and violence
they laboured to deprive her.
Clariore exemplo (saith our Hi-
storian) *in tanta necessitate alic-
enos, ac propè ignotos, protegendo,*
cum viri, Senatores, & equites
*Romani, intacti tormentis, claris-
fima quaq; suorum pignorum pro-
derent.*

Former ages haue likewise pro-
duced a *Portia*, and a *Leana*; the
remembrance of whose vertue,
shal remain for euer, as an exem-
plary precedent to all *Posteritie*.
For, after her 2. louers, *Armodius*

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and Aristogiton, hauing fayled
in the execution of their enter-
prise, had been put to death, she
was brought to the torture, to be
made declare, what other Com-
plices there were of the Conspira-
cie: but she continued so con-
stant, that she neuer detected a
ny one. In remembrance of which
fact, the Athenians caused a Ly-
on of brasie to be erected, which
had no tongue, and placed it at
the entrance of a Castle: shewing
her invincible courage by the
generositie of the beast; and her
perseuerance in secrecie, in that
they made it without a tongue.

Sed non omne mare generosæ est fertile testæ.
Euery soyle aboundes not with

golden oare; nor euery channell
with precious pearles: wherfore,
it behoues a man to be very cir-
cumspēct, and wary in opening
himselfe to any of them, till suffi-
cient triall shall haue manifested
the soundnesse of their dispositi-
on. But (alas !) --- *quid deceat,*
non videt nullus amans. Avvake
Samson, the Phelis tins are vpon
thee, so often repeated, was a suf-
ficient *aviso* of intended trea-
chery; had not the Eye of *Rea-
son*, with the ravishing sound of
Dalilah's voyce, as was *Argus*
with the delightful tunes of *Mer-
curies* pipe, been lull'd asleepe in
the lap of heedlesse *Sensualitie*.
He must needs tel her (so far had
the force of her enticing tongue

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prevailed with him) wherein it was that his strength consisted, though the hazard of his life (by revealing it) were never so eminent.

Antonie cannot choose, but yeelde himselfe a prisoner in the height of his conquest, to the imperious lookes of *Cleopatra*, though the shamefull eclypse of his glory, be the sequele of his follie. *Curius*, to make himselfe gratiouse in the eyes of his *Fulvia*, will, who-so-euer saith nay, disclose vnto her, the secret plots and practices of *Catilina*, though himselfe haue as deepe a hand in them as he. The Prior of *Capua*, can no sooner purpose any thing against the state of the *Venetians*,

ans, but his loue-sick souldiour
wil presentlie giue notice of it to
his Curtizan, & she to the Senate.

It is the nature of high-aspiring
spirits, alwaies to affect that cō-
pany, where they may bee most
eminent: and therefore vsuallie,
they make choice of *Women* to
frequent withall; imagining that
whatsoeuer they doe, or say, will
be esteem'd, and wondred at by
them: wherevpon, to make their
admiration more extreame, they
wil not let to acquaint them even
with their highest thoughts: and
thē, the *opinion* that they are be-
lov'd, begets a fearelesse con-
fidence of secrecie; wherby, what-
soeuer they intende to doe, shall
be disclosed vnto them.

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They must of necessity, now & then, out of the humour of their jollities, giue vent vnto the smoake of their *Ambition*: and then, out comes that, which racks nor tortures could euer haue revealed. Yea, these are the creatures their wisdoms deeme most fit to impart their high-built purposes vnto; who, either for *loue*, or *want of wit*, wil willingly (they thinke) conceale, what euer they heare.

But (alas!) wofull experience hath taught many, that they leuell'd (in so conceiting of them) at a wrong marke. Wherfore, let vs, with *Dauid*, make a couenant with our eyes; and, like *Alexander*, not vouchsafe so much as to

glanee

glance a look vpō the daughters
of Darius, least we be made the
spoyle of their beautie. For in-
deed, the pregnant force of wis-
dome, is hardly to bee presum'd
vpon in this case. *Nescio quid la-*
tentis veneni, saith an ancient fa-
ther, *habet caro fæminea,* *ut pru-*
denteres citius corrumpat. And
hence proceeded that pleasant
Motto of the Græcian Courti-
zan, in derision of those bearded
Stoiks,

Qui curios simulant,
et Bacchanalia vivunt;
that in publick places seem to be
as graue as *Saturne*, but in pri-
vate corners are as waggish as
Jupiter: *I know not, I,* said she,
what bookes, what wisdome, what

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Philosophie; but sure I am, such manner of men knock at my gates as oft as any other: They are Angels in complexion: but if they be not the like in condition, let him esteem of them no better then of whitèd Sepulchers; for all this while they bee but *Semi-pulchræ*. They haue a face to beguile the Eye, and an Eye to bewitch the Heart: yea, there is not any one thing in them, or about them, but is (though a silent, yet) a forcible Sollicitor of mans *Will*.

The Creator of all things, did frame her exquisitlie beautifull, to please man; and the Deuill made vse of her perfection, to deceiue him. They haue caused many to fall downe wounded.

Prov.

Prov. 7. ver. 26. and the strong
men are all slaine by them. Their
lips drop as an hony-combe, and
their mouth is more soft then
Oyle: but the end of thē is bitter
as Wormwood, & sharp as a two-
edged sword: their feet go down
to death, & their steps take hold
on hel. Yea, G o d himselfe (the
searcher of all hearts, and who a-
lone intuitiuelie ~~ord~~ knowes all
thinges) hath euен from heauen
assured vs, by that mirror of true
wisedom, *Salomon*, Prov. 6. v. 26.
that the pretious life of man, is
the only thing, which like blood-
thirsty Tigers, they most eagerly
hunt for: and therfore, not with-
out iust cause, did hee adde to
their stile, in regarde of their

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proceedings, the attribute of
strange. Prov. 5. 3.

The Hebrew word, *Zonab*, signifieth not onely *Meretrix*, but withall, *Caupona*, and *Arma*: frō whence we may gather the craft, and subtilitie of her practices, as shee is *Meretrix*, in affecting the downfall, and ouerthrowe, of such as are earnest, and deuoted followers of her sect. First, she is *Caupona*, and then *Arma*. First she feedes, and satisfies their desires, with the daintiest dishes that possibly shee can; giuing the best entertainment, that an affected countenance & gesture can affoord: but when they once draw neere the Lees, then begin they to be *minus grati*, lesse welcome

come

come vnto her; and that for no other reason, quam quod inopia minus largire posuit, then that Poverty hath cut the wings of their former Bountie: then are her sweete wordes converted into sharpe swords; so that look what soever shee knowes by thee, or hath at any time known frō thee, that she thinks may procure thy ouerthrow, shall now be revealed. She is become Arma, shee is become a weapon to destroy thee.

I speake not, all this while, of such as heauē hath allotted men for companions, to beguile the tediousnesse of this their earthly pilgrimage, linking them together in loue, and vnitie, by the

bond

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bond of an honorable & lawfull
Hymen: Though euen in those,
considering them as one, and the
selfe-same body, it is not alwaies
requisite, that the left hand shold
know, what the right hand doth.
Seianus had no better meanes to
worke the tragick ouerthrow of
Drusus, who, like a dangerous
rub, hind'red the smoother run-
ning of his ambitious thoughts,
then by assaulting hir, whose bo-
som he had made, as't were, the
Cabinet of his inmost purposes.
For, after hee had try'd many
things, *promptissimū visum*, saith
Tacitus, *ad uxore eius Liviā con-*
verttere; the readiest way he shoud,
was to set vpon his wife: where-
in he sped so well, that, *corruptā*

illâ, secreta eius prodebantur; frō
her he had intelligence of all his
secrets. The night it selfe could
not secure him; for, cuen thē did
she obserue his vp-sitting, and his
down-lying, leauing not so much
as his fighes vnregistered, *vigili-*
as, somnos, suspiria patefecit: shee
betray'd him wholly to his ene-
my. It was *E/sops* lesson therfore,
Commit no secrets to the con-
cealment of a *Woman*; which
the Poet seconderth in this man-
ner:

Credere rate aenam; animū ne credere puellis.
Namq; est faeminae a tutior vnde fide.

Octavius Cæsar, found a want of
this principle in his friende *Me-
cenas*; who, being somewhat more
vxorious then was meete, and

one,

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one who (as *Seneca* saide of him in his Epistles) hauing but one wife, was married yet a thousand times, revealed to his *Terentia* a secret, that *Cesar* had imparted to him, concerning the detection of *Muræna's* conspiracie ; by which meanes it was suddainly vented, and became of no importance. And *Augustus* imputed this Eccho-like disposition of reiterating vvhat-so-euer is heard, to *Fulvius*, as the true Symptome of a distempred, & vnsettled judgement. For, hauing disclos'd vnto him the griefe, which he conceiued, concerning the succession of his *Livia's* children in the Empire, for want of issue of his owne ; *Fulvius* went

and

and related it to his wife, and she againe to *Livia*, who sharply reprehended the Emperour her husband for it: whereupon, the morrowe after, coming to salute him with *Salvus sis Caesar*, he was requited with *Sanus sis Fulvi*.

But, least I seeme an vnciuill, and snarling Satyrist, in taxing (without exception) a Sex in generall, I will adde (in praise of some particulars) that saying of *Menander*, Ταχεῖον ἀρετῆς, γενεᾶς γυνὶ: *Penu virtutis, generosa mulier.* And though neither *Cato*, nor *Euripides* were so fortunate, as euer to be partakers of so great a happinesse, which indeed incited them to fasten those vndeserued

impu-

imputations vpon thé, that they did; yet *Rubius Celer* is able to avouch it, against the strongest opposer of them all: who, as him selfe commaunded to be engraven vpon his Monument, liv'd with *Caius Ennia his wife*, 43. ieres 8. monthes; and that, *Sine quere-
ta*: without any difference, complaint, or jarre.

The third, and last thing, which is to be refrain'd, is *Anger*. *Seianus* heartned *Drusus* against his brother *Nero*, and made him an instrument, to hinder him from succeeding *Tiberius* in the Empire: yet in such maner, as he did not forget to lay the ground-work likewise of his future ouer-

throw:

throw: but hee did not seeme to hasten it at all; gnarus, saith Tacitus, *preferocē et insīcijs magis opportunū*: knowing, as experience teacheth, that the fiercest courage doth alwaies lye most open to treacherous attempts. Fabius therfore, notwithstanding the provocations of his enemies, & the exprobations of his friends, who, not sounding aright the depth of his proceedings, chaleng'd him (by reason of his protractioms and delayes) of base & servile cowardize, wold neuer be diverted from that course, which in his owne *reason* and *judgement*, hee thought surest, and fittest to recreate the ill-affected forces of the Empire: and indeede,

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si tantum ausus esset, quantum ira
suadebat, it had vtterly been sub-
verted. For, Anger is prone to
rashnesse; and, so it endanger o-
thers, cares not for securing it
selfe. Wherefore, it were not a-
misse for any man, to imitate
those antient Champions, whose
policie like to *Fabius*, was onely
to warde the blowes of their ad-
verse parties, till such time as
they perceiued their strength in
assaulting to be well-nigh spent;
neuer vsing to strike, thēslues,
when wrath perswaded them, but
when Occasion.

The wakefull Eye of Reason
must continually keepe Centinel
ouer his Passions: and settled Pa-
tience must be the Fort, that must

pro-

protect him frō the furious bat-
try of all incensing, and blood-
disturbing speeches whatsoeuer.
They are charmes of a cunning
Charmer: against which, if (like
the wiser Adder) he stop not his
eare, his vtter ruine cannot chuse
but instantly follow. For they are
vsed, either to avert him from
some course hee hath alreadie
vndertaken, which in the end,
beeing thoroughly followed,
would proue prejudiciale to thē,
as by the fore-alledged example
of *Fabius*, may bee easily discer-
ned; or to vrge him thereby, to
manifest som part of his most in-
ward, & private thoughts: wher-
of the Poet being nothing igno-
rant, dooth most elegantly call

Hor. Epi-
st. lib. I.
Epist. 18.

Annal. 4.

Passions, tortures; whereby men
are vrged, and enforced to con-
fesse their secrets:

Et vino tortus, et irâ.

Tiberius, who, as Tacitus reports,
nullam eque ex virtutibus suis,
quam dissimulationem diligebat,
feeling him-selfe stung with a
sharpe invectiue of Agrippina,
concerning the accusation of
Claudia Pulchra, her Cosen ger-
mane, came a step foorth of his
dissimulation, when he said, *You
are hurt, because you do not raigne.*
Of which, our Historian saith:
*Audita hæc raram occulti pectoris
vocem eliciuere, correptamq; Græ-
co versu admonuit, ideo lædi, quia
non regnaret.* And Catiline, qui

ad

ad omnia dissimulanda paratus,
did likewise erre in this. For, had
he prosecuted his first dessigne
(which was, with an outward and
forced appearance of true humi-
litie, expressed by the liueliest
characters hee could, both in
his gesture, countenance, and
wordes, to dash the accusations
of his Adversaries, and to insi-
nuate him-selfe into the loue,
and fauour of the Senate) hee
might peradventure (hauing
freed him-selfe by this meanes
frō all sinister conceite of theirs)
easilie haue effected his purpose.
But, when hee heard those odious
titles of Enemie, and Pari-
cide, cast vpon him by the full-
mouth'd multitude, then *Quia*

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circumventus ab inimicus præceps
agor, incendium meū ruinā extin-
guam must needes discouer the
marke of his disordinate Ambi-
tion, and make knowne vnto the
world, what massacrous, and im-
pious thoughts, had (notwith-
standing his smooth external car-
riage) anchred in his bosom.

Wherefore, let euery man en-
devour, by all meanes possible,
to calme, and allay, those sud-
daine, and tempestuous motions
of the mind; & to be that which
few are, so true to himselfe, and
so settled, that at no time, either
vpon heat, or vpon braverie, or
vpon kindnesse (as I shew'd be-
fore) or vpon trouble of minde,
and weakenesse, hee open him-

selfe,

selfe, or suffer his tongue to eli-
minate any part of his thoughts :
no, not though he should be put
to it by a *Counter-dissimulation* ;
which is a fashion of enquiry, ve-
rie currant with many, who will
not stick, according to the Spa-
nish Adage, *Dezir mentira, para
sacar verdad*; to tell a lye, for
to extort a truth.

(***)

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Of Reputation.



Here is nothing more hard, and difficult to com by, thē a true & certaine knowledge of the inward disposition, and abilities of man. His mind is subiect to many secret inclinations: 't is like a Labyrinth, full of crooked windings, & turnings. His deedes, wordes, & gestures,

are

are neuer lightlie beautified, but with some outward imposture: they are fraught with vanitie, and deceite: and, like that specious Figge-tree in the Gospel, doe make a glorious florish, but affoord no fruite.

The sillie Sheepe (saide *Archidamas*) can neuer change his naturall voyce: but man can alter, and fashion his, to as many seuerall, and sundry Dialects, as he please, till such time as his Ambition haue attain'd to that, which it desired.

Some haue beeene thought vwoorthie of advauncement, saue vvhen they had it: and some againe, haue purchast to them-selues good reputation,

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and been well esteemed in place
of Greatnesse, which before were
otherwise.

It hath beene often seene, that
such as became a meaner part
well, haue failed in a greater, and
disgraced it. Hence was it that
*Galba, maior privato visus, dum
privatus fuit, et omnium consensu
capax imperij, nisi imperasset: whē
hee was a private subject, did
seeme to out-runne the meane-
nesse of his fortune; and, by a
generall consent of all men, was
thought worthy to rule, if he had
neuer ruled: whereas, the con-
trary was bruted of *Vespasian*, to
wit, that, *omnium ante se princi-
pum in melius mutatus*, of all the
Princes that euer did precede*

him,

him, he alone was changed to the better: which may bee likewise instanced vpon the Son of Bul-
lingbrooke, entitled after the decease of his Father, Henry the fift of England. *Ignorance*, ther-
fore, is of too dull an apprehensi-
on to censure aright the nature
of mens actions. Shee depriueth
Reason of her discursive facultie,
and frames her iudgement, ac-
cording to the illiterate verdict,
that ouward *Sense* giues of them.
And hence commeth it often-
times, that many are reputed
wise, and valiant, who, were the
ground of their so coceited me-
rit well examined, would seeme
the contrary. *True Valour* con-
fists not in being desperatly ven-

trous.

trous. It is not the loue of vertue, but the hate of life, that makes men so. *Antigonus* had a Souldiour, whose forwardnes vpon any dangerous seruice he much admired; and therfore hauing vnderstoode, that hee was troubled with an Impostume in his bodie, gaue his Chirurgians expresse commaund to see him diligentlie cured: which done, *Antigonus* perceiued, that hee shewed not himselfe so valiant as he was wont, & therevpon rebuk't him for it: but the Souldiour answe red him, that hee might blame himselfe; for it was hee, that had made him lesse hardie then hee was before, in causing him to bee cured of those ills, which had

made him altogether carelesse
of his life. And hither may that
speech of the Sibaritans, concer-
ning the Lacedæmonians austre-
rer kind of living, be well refer-
red: *That it was no maruell, they
sought for death so furiously in the
warres, considering how labour-
some, and strict a life, they did en-
dure at home:*

Rebus in angustis facile est contemnere vitā.
And therefore, that Reputation
which is purchast this way, can-
not possibly be of any long con-
tinuance. It is a vapour, drawne
out of the earthy bosome of Po-
pular admiratio, which, where the
rayes of clearer Apprehension do
shine out, is suddenly dispersed.
True Virtue is alwaies like her-

selfe,

selfe, she squares with euery accident, and keeps a iust proportion in all her actions. Shee will not feare to die, as *Cato* did, though *Cæsar* were her dearest friend. Such therefore, as beeing in the prime, and flower of their youth, doe seeme content with euery breath of honor; and, after they haue gain'd some little reputation in the world, betake themselues immediatly vpon it, to a retyred life, confining their so begunne fortune, within the bounds of some solitary Mansion: it is to bee suspected, they were generous but onely in appearance, and that the consciounesse, and distrust of their owne weakenesse, made them

with-

withdraw themselues from action, least by their vnsufficient managing of matters, they might happelie lose that accidentall glory, which vpon no certaine principles they had formerlie got. For, honour serues but as a sawce, to whet the appetite of those, whose hearts are firme, & of a noble, and vnyeelding temper. It is a gale, which beares the speedilie to the vndertaking of euery haughtie enterprize. The prayse of hauing well conducted the course of one, is a bayte, which drawes them on to the vnder-going of another.

Hercules, in his trauailes, vil not leaue so much as *Hell* vnyvisited: but cuen vppon the gates

there-

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thereof, will striue to erect a trophy to his triūphant merit. Yea, in military matters, the report of any one thing valorously executed, especially vpon the beginning of an imployment, is that, which makes a smooth, and easie paſſage for future attempts. It is a meanes to driue the wauering affection of ambiguous friendes to a certaine ſtand, and to bring forth an encrease of loue in the harts, and mindes of ſuch, as are firme, and loyall. It works a willing *Obedience* in thy whole Ar-mie, and procures thee meanes, and munition, with ſtore of all other warlike necessaries from thy friendes and allies, & that without paine & trouble to thy ſelfe;

For,

For, whil'st euery one contends
to bee thought a meanes in the
raysing of thy transcending for-
tune, thy worth cannot possibly
want ladders by which to climbe.
And therefore *Domitius Corbu-*
lo, at his first comming to the go-
uernment of *Armenia*, endeuou-
red to doe somewhat, as *Tacitus*
reports, *ut famæ inserviret*, that
in those parts might purchase
him the credit, and reputation
of sufficiencie; which in nevve
businesses is most availeable.
And *Iulius Agricola*, at his first
arriuall into *Brittaine*, carried
himselfe in the like manner, *non*
ignarus instandum famæ, ac pro-
ut prima cessissent, fore univerſa;
that fame was to bee followvd,

and

and as he sped in the first, such it was likely would his successe be in the rest. But it is heer, as it is in meates: if taken immoderately (though they be neuer so nourishing) they proue a burthen to the body, rather then otherwise. It is requisite therefore, that wee sometimes clip the wings of our Reputation, and not suffer them to growe beyond the compasse of our neast.

*Insani sapiens nomen ferat, equus iniqui,
Vltra quā satis est, virtutē si petat ipsam.*

The wiser sort will of their owne accord, a little now and then, degrade the opinio of their worth, by stripping themselves awhile of all imployments. They know there is nothing lost, by making

them-

themselues (for a time) lesse then they are. Quermuch estimation hath bin the bane of many. *Alcibiades*, by reason of the sundry great employtes he had atchiued in the behalfe of his Country, had got so great an opinion of *Sufficiencie*, that when hee fayled in the due performance of anie thing, hee was presently suspected: euery one was apt to iudge, that it was not, because he could not doe it, but because he would not; and that where-soever hee was minded to employ himselfe, nothing could possibly escape him.

Hence likewise was it, that *John Guicciardine* vvas accused to haue beene corrupted by those

of *Lucca*, because hee fayled in the expugnation of their Cittie. The safest way therefore to secure our selues from danger, is to attire our worthinesse in such manner, as it may still bee the same it was in inward substance; onely altred, and disguis'd a little in outward shewe.

Tac. Annal. lib. 6.

It is reported of *Poppæus Sabinus*, that for the space of 24. yeeres, and that in the dayes of tyrannie, he was still made Ruler ouer the greatest Prouinces belonging to the Empire, *nullam ob eximiam artem*, not for any excellent ability that was in him; *Sed quod par negotijs, neq; supra erat*; but that his sufficiencie did no more then equall the

charge,

charge, vwhich was imposed vp-
pon him. And to speak plaine-
lie, VVisemen, in the choyce
of instruments, are sildome wil-
ling to make vse of such, in mat-
ters of importance, vvhose cun-
ning iudgement, they thinke can
sounde the depth of their intent,
or, out of their imployments,
contrive any thing whereby to
grace themselues.

Agricola (saith *Tacitus*) notwithstanding his many seruices
done to the Empire, *Nunquam in suam famam gestis exsultavit*,
did neuer boast of any action
to his owne fame; but (as an in-
feriour Planet) did modestly ac-
knowledge the light he had, to be

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wholly deriued from a higher
Sunne: thus did hee steale from
Envie, and not defraude himselfe
of his deserued glory. *Germanicus* likewise, hauing calmed &
alayed the tumultuous broyles,
& insurrections of the *Germans*,
caused a pyle of weapons to be
raised, with this stately title; D E-
BELLATIS, INTER RHENVM
ALBIMQ VE NATIONIBVS,
EXERCITVM TIBERIJ CÆ-
SARIS EA MONIMENTA
MARTI, ET IOVI, ET AV-
GVSTO SACRAVISSE. That
the Nations betweene Rhene, and
Albis beeing ouercome, Tiberius
Caesars Armie had consecrated
those Moniments to Mars, Jupi-
ter, and Augustus: but added no-

thing

thing of himselfe, *metu invidie*, for fear that either Envie or Detraction, might find a subiect in him, for their malicious, and envenom'd teeth to gnawe vpon: or thinking (as it is) the conscience of a well-done deed, to be a sufficient recompence for the dooing it. And this it was that kept them vpright, amidst the ruines of so many Woorthies, in those vnworthy times.

But (alas!) the high-crested thoughts of an ambitious heart, cannot possibly bee brought to conceiue the meaning of this principle. They will alwaies saile by the Carde and Compasse of their own mind; and rather then yeelde in their popular depen-

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dencies, their entertainments, gifts, or publike grace, most wilfully hazarde the distaste of all men. *Cæsar* careth for nothing, but the executiō of his dessignes; his spirit is beyond the reach of feare. If the Sea swell in waues to let his passage to *Brundusium*: hee swells againe in wordes, and bids the Mariner, Saile on, *Thou carriest Cæsar, and his Fortunes with thee.* And indeed, his Fortune was the onely thing, that kept both him, & his estate from beeing shaken, and disjoyned, by the violent events of such resolved courses.

(**)

of



Of Accusation.



T is no golden age in which we liue; but an age so corrupted, & depraved, that in comparison of others, many are esteemed vertuous, at a reasonable rate. Yea, hee is thought to doe good enough, who, whē he is in place of authoritie, doth but little ill.

Sallust:
bello Ca-
til.

*Fampridem equidem rerum voca-
bula amissimus; quia bona aliena
largire, liberalitas; malarum re-
rum audacia, fortitudo vocatur.*
All thinges haue vndergone an
alteration, both in name and na-
ture. Simplicitie hath principled
her selfe with stronger Axiomes
then heeretofore, & hath learn'd
to square and order the vvhole
course of her conversation by an
other kinde of Methode, then
that shee practiced during the
harmlesse infancie of the World.
The silly Dove hath beene con-
strained, for her owne securitie,
to ioyne in friendship with the
Serpent: and the Lyon thinks it
no disparagement, to case his
valour (if neede require) vnder

the

the out-side of the subtile Fox. For, *Pietie* now is counted but a fantastickē fiction: and *Vpright-dealing*, but an aerie apparition. True vertuous actions, are neuer seene vpon the Scene; but when by the necessitie of Lawes, they are enforced to shew them-selues. For, where election abounds, and that all libertie may be vs'd, euery thing is presently brought to a most irregular, and confused motion. The *Will* of man is so perverted, that *Goodneſſe* is ſildome made the ſcope of his deſsignes.

It is ſaid of *Catiline*, that when he wanted present matter for his mischieuous mind to worke vpon, hee was no way ſcrupulous

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to circumvent, and kill, *inforites*,
sicuti sonites, those that had neuer
purchast his hatefull fury by of-
fending him , as well as others :
and least either his hart, or hand,
might happely wex numme , for
want of imployment , *gratuitò*
potius malus, *atq; crudelis erat*,
hee would be voluntarily cruell,
and without expectance of re-
ward.

And what was saide of him , I
feare mee, may be too truly iusti-
fied in many. For (alas !) the cō-
science of a vertuous deede , is
too weak a motiue to incite our
dull affections to the dooing of
it . Tis eyther hope of Reward,
or feare of Punishment , that in
the attempt of thinges , orders,

and

and directs our choyce. Giue
way but to *Impunitie*, and yee
shall see how *Vncivilitie*, like a
ravening *Deluge*, will (on the
suddaine) wash away the print,
and forme of all *Mortalitie*.

Non sum mæchus —

I am not an Adulterer, saith
one;

— neq; ego hercule fur, ubi vasa
Prætero sapiens argentea. —

But, as the Satyrist affirmes in
the verses following,

— *tolle periculum,*
Jam vaga profiliet frænis
natura remotis.

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So that, for the better ordering, and preseruing of a Common-wealth, 't is very requisite, there should be such Ministers appointed in it, as may without respect, or partialitie, giue *Justice* information of the particular proceedings of private men. For, by this meanes, eyther the feare of beeing accused, will curbe their ambitious purposes, and keepe them from attempting any thing against the libertie of that State, in which they liue: or, hauing attempted, the accusation it selfe will presently suppresse them. Besides, it will giue ayre enough for the venting foorth of those pestiferous tumours & inflammations, which

tho-

thorough hatred, or emulation, are bred in the crazie mindes of ill-affected persons. Yea, there is nothing, that can more firmelie settle and establish a Commonwealth, then to order it in such manner, that the alteration of those humors, which do trauaile and molest it, may find a *Recipe* at home, for her recquerie, prescribed by *the Lawe*.

Wherefore, if at any time wee see, that in the divisions, and distractions of an vnsedled *Papulace*, either partie shal haue neede to ranke theselues with forraine correspondēcie, the cause heerof may lawfully be suspected to proceed from some manifest defect in the institution of that go-

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vernment. But , if with vs (as
heere-to-fore in *Rome*, and such
like Popular and Democraticall
Polities of elder times, *Envie* and
Malice were authorised, either
by *Ostracisme*, or any other such
specious kinde of proceedings,
to top the branches of a spre-
ading Vertue , there should not
an *Aristides* breathe amongst vs,
but euery base, and illiterate
groome, wold striue (not know-
ing why perhaps) to procure his
banishment.

Nothing can scape the forked
tongue of Detraction. Slaunder,
we see, did fasten her envenom'd
teeth vpon the pretious body of
our Sauior *Christ* himself, & gaue
him not ouer vntil death; yet was

his

his nature no way so imperfect, as to offend. It was the advertisement of *Medius*, a damnable Promoter, in the court of Alex. That a man shold not spare to bite the reputation of any one, with vntruths & forged accusations: for, howsoeuer (said he) the hurt may happily becur'd, the scar yet wil stil remain. And what successe did followe vpon the practice of this his diabolical positio, may easily be discouer'd in the fall of *Callisthenes*, *Parmenio*, & *Philotas*. Wisdome therefore & moderation, should continually sit in the eares of Greatnes, & there most carefully distinguish betweene *Truth* and *Falshood*, between a lawful accusation, and that which is fained.

It was an easie matter (considering the suspicious nature of *Tiberius*) for *Cæpio Crispinus*, who (as *Tacitus* reports) by humou-ring his bloody mind, with close, and scandalous delations, had set a golden outside vpon his formerlie dejected and ragged fortunes, to call the life of *Inno-cencie* it selfe in question. Hee ouerthrew *Marcellus*, by accu-sing him to haue spoken some-what sinisterly of *Cæsar*, which then (faith our Historian) was accounted an inevitable crime; by reason that the Accuser did (by continuall obseruing) ga-ther out of the vicious carriage, and disposition of the Prince, whatsoeuer was most vile, & apt

to be reproch't, and vpon that
did frame and fashion his Indite-
mēts, *Nam quia vera erant, et iam*
dicta credebatur. For, euery thing
was prone to bee belieued, be-
cause 't was knowne to be deser-
ued. But, howsoeuer barbarous
and inhumane Tyrants, may
thinke by countenauncing such
Sycophants, to secure theselues,
and their estates; yet milder
Princes will warily avoyd them.
Ambitious *Vsurpation*, hath bin
seene to cut the throat of lawfull
Soueraigntie, and (afterwards) to
seate it selfe by this meanes, in
the chayre of Maiestie.

K. Richards banishing of *Mow-*
bray, vpon the difference be-
tweene him & *Bullingrooke*, was

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his owne deposing. The Emperour *Valentinian II.* hauing caused *Aetius* to be executed, demanded afterwards of *Proximus*, how he approov'd the fact: who answered, that he knew not whither hee had lawfully put him to death, or no; but sure hee was, that by so dooing, with his owne left hand, he had cut off his right. Which happ'ned shortly after to be very true; for he was slaine by *Maximus*, a Romane Patrician, whose treacherous attempts, during the life of *Aetius*, were so over-aw'd, that they durst neuer offer so much as once to shewe theselues. *Alexander* had deprived himselfe of a true & faithfull Physician, if he had suffered him-

selfe to be led away with the reports, and icalousies of others. Tis therefore requisite, some exemplarie punishments should be inflicted vpon those, that spightfully endevour to soyle, and blacke, the reputation of any man, with the filthy slime of their malicious and viperous iawes. For, otherwise, the sillie Lambe shall neuer drinke at the fountaine, but the greedy Wolfe will accuse him without cause, and deuoure him without lawe.

Let *Haman* hang vpon the gallowes, vwhich by his command was erected for the death of Innocencie: let those ranke and Goatish-eyed Elders, vnder-goe that cruell sentence,

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which their vnsatisfied Lust, had wickedly contriv'd against a spoilesse Chastitie. Finally, let the Prophet Daniel be quit; & those, which falsely did accuse him, be condemned by Darius to the Lyons den.

— Neq; n. *Lex iustior villa est,*
Quā necis artifices arte perire suā.

FINIS.

